

BIBLE READINGS

FOR THE YOUNG.

BASED ON MRS. PH. COHEN'S
"BIBLE READINGS WITH MY CHILDREN"
By RABBI HARRY HALPERN.

BOOK ONE
CREATION TO THE DEATH OF MOSES.
ILLUSTRATED.



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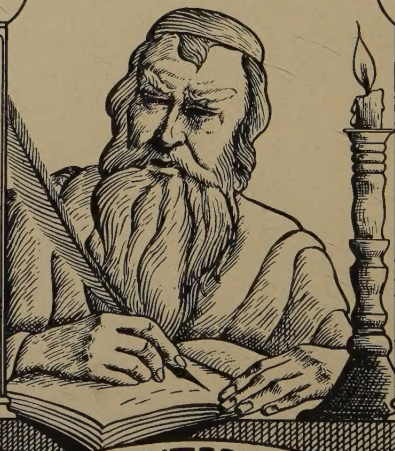
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P R E F A C E

This little book has long been used extensively in England, and the reviser lays no claim to originality. The book was chosen because of its decided advantages over other works of its kind.

No attempt is made at the rationalization of miracles in the Bible. Books that attempt to rationalize are usually very poor in conveying religious emotion to the heart of the child whose very nature demands an attitude of sacred mystery.

The style and language of the book are supremely suited to the needs of children. Too many text-books used in Religious schools are replete with words which are beyond the comprehension of the child. The ideas are so beautifully yet simply taught here that they cannot fail of clarity.

The need for revision arose from the fact that the book preserved throughout the personality of the story-teller through the use of the personal pronoun and that the moral lessons, taught at length, made the book resemble a series of devotional lessons more than a text-book of Biblical History.

If it serves no other purpose than to put into the hands of children a simple yet impressive record of the events and spirit of the Bible, it shall have accomplished a great deal.

HARRY HALPERN.

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EXPULSION OF ADAM AND EVE.

CHAPTER I.

THE CREATION.

Gen. i., ii.

A long, long time ago, farther back than we can remember, there was no bright sun, nor pretty moon, no beautiful trees to give shade in the heat of summer, no sweet flowers to gather, nor even fields to play in, nor animals to watch or make use of, much less men or women; in fact, there was nothing, only darkness and confusion everywhere.

But, suddenly, all this changed, and God, our loving Father, who always has existed and always will exist, resolved to create the world.

The world was to be the work of six days, and immediately, the Bible tells us, "God said, Let there be light, and there was light." This is what He created on the first day. What a change had already come, only at the sound of the Almighty's voice; no longer darkness and gloom everywhere, but beautiful light.

On the second day, at God's word, were created the clouds and the air; from the clouds, we get rain, and without air we cannot breathe; though we cannot see it, it is everywhere.

Then, on the third day, God just uttered the command, and the dry land and the waters separated from each other; the dry land He called earth, and the waters seas. We live on the earth, and the fish live in

the seas. Although the sea is always moving about yet it never gets out of its place for God keeps it so. But this was not all He did on the third day. The Bible says He "saw that it was good" then He commanded certain things to grow out of the earth, all sorts of trees and flowers and herbs and grass; the little tiny wild flowers were as carefully formed as the grand, large trees of the forest; nothing is too small for His care and His love.

On the fourth day God spoke, and the sun, moon, and stars were all to be seen in the heavens; the sun shines and gives us light and warmth by day; and at night, when we rest and sleep, we have the gentle moon and the pretty little bright stars to give some light, so that we should not be in darkness. This makes the difference between day and night.

And now, on the fifth day, there was a great change in the work of the creation; living things began to appear, and the silence was broken, for birds sang their sweet songs in the air, as they perched upon the trees. Besides, the waters were filled with big and little fishes.

But, on the sixth day, came the most important work of all. First were created all the beasts and cattle—tigers, horses, cows, dogs, other animals, and all creeping things, such as worms, snails, and grasshoppers. And, lastly, when all was prepared and ready, God made man. God said, "Let us make man in our image, after our likeness;" then He made his body from some of the dust of the earth, and He breathed into this body, and it became a living man, with a body and soul.

In giving man a soul, and breathing into him the breath of life, God wanted that man should have within

him a holy spirit, which if kept pure, might be like the God who created it.

And then God thought that the man would be all alone, with only the animals for companions, so, He created a woman; the man He called Adam which means earth, because he was taken from the dust of the earth, and the woman He named Eve, which means living, because she was the mother of all living.

Now that God had created Adam and Eve, He placed them in a beautiful garden, called Eden (Eden means pleasant).

And so in six days God created the world, and all that is in it. On the seventh day He rested from His work, and blessed the day, which means He made it holy; this is why we keep the Sabbath a holy day; not only must we give up work, but we must think of God, and praise Him.

CHAPTER II.

DISOBEDIENCE AND ITS PUNISHMENT.

Gen. iii.

When God had placed Adam and Eve in the Garden of Eden, He told them they might eat of the fruit of any of the trees there except one, called "the tree of knowledge of good and evil." They were not to touch that, for if they did they would surely die. Adam was to be master over everything, and to give names to all the animals. Was not this a happy life for the two?—a lovely garden, where everything they could wish for grew, God their friend, and no trouble or sorrow all day long, unless they themselves should cause it.

One day, when Eve was walking about, perhaps

wondering in her heart why they must not eat just from that particular tree, the serpent, which was a very sly, deceitful animal, came up to her, and asked her why she did not eat of the tree.

"We must not," Eve answered. "God, our Master, who lets us live in this garden, forbade it. He said, 'Ye shall not eat of it; neither shall ye touch it, lest ye die.'"

The serpent told her not to fear and Eve listened to the voice of the tempter, put out her hand to the fruit, which looked very good, and tasted it.

She found the fruit pleasant, so she gave some to Adam, who also ate of it, but they soon began to feel like naughty people always do, very miserable, and ashamed, and frightened; so they went and hid themselves among the trees, for they heard God's voice. As if they could find a hiding-place from Him!

Then God called to Adam, and asked him, although He knew that he had eaten of the forbidden fruit. To this Adam answered that Eve had given him some, and so he had eaten it. And Eve told God how the serpent had tempted her. But they had disobeyed, and God told them they must at once leave the garden.

God was most angry with the serpent. He cursed it, and said "it should crawl on the ground, and eat dust," and to Eve He said, "she should suffer pain, and have to obey her husband;" and God told Adam "he should have to work hard to get bread to eat; and, with all his hard work, there should sometimes be thorns and thistles where he expected corn or grass to grow; that he should often be sad, and hardest of all that he and Eve should die; as he had been made from the dust, his body should return to it at death."

But even now that God was so angry with them and punished them, He still loved them, for He made them coats of the skins of animals. They had not wanted any clothes in Eden; as long as they were good and innocent they did not know they were naked any more than a little innocent baby does, but now they felt ashamed, so God clothed them.

Then they went forth, and an angel, one of God's messengers, stood at the gate of Eden to keep them from ever returning.

CHAPTER III.

CAIN, THE JEALOUS BROTHER.

Gen. iv.

After Adam and Eve had been driven out of the Garden of Eden, God gave them two little sons, whom they named Cain and Abel. Now, these two brothers were not at all alike; Cain did not love God, but Abel did. In these days people began to bring presents to God of whatever good things they had, which they placed on what was called an "altar." This altar was just a rough heap of stones with a little wood on the top of it, on which was laid the present or "offering"; and, if this was brought with a willing heart, God accepted it. This was called a "sacrifice, or offering."

Abel, who was a shepherd, brought the very best of his flock—the first new-born lambs and the fattest of his sheep—instead of keeping them for himself, he brought them to God; but Cain, who was a tiller of the ground, did not act so—the best fruits, the first ears of corn were for himself, and then afterwards something was laid on the altar for God.

This greediness displeased God, and He showed His displeasure by accepting Abel's offering, but not Cain's. This ought to have taught Cain to do better, particularly as God spoke to him, and tried to make him see how badly he was behaving; but, instead he grew jealous of his good brother. He became even more wicked, and one day when he and Abel were together in the field talking, he struck Abel to the ground, and killed him.

When he struck Abel he did not mean to kill him; for, as soon as he had done it, he was frightened; and, when he heard God's voice, saying, "Where is thy brother Abel?" he dared not answer the truth. He tried to deceive God; and said, "I know not; am I my brother's keeper?" Then God told him he should be cursed, and must leave his father and mother, and be a wanderer on the earth. And Cain said, "My punishment is greater than I can bear; if you drive me away like this from before you, anyone that sees me will kill me." Then God, who acts fairly to all, even to a wicked sinner like Cain, said He would set a mark on him that no one should slay him. And then Cain went away as God told him, and poor Adam and Eve were left all alone to mourn for their good son Abel.

Perhaps they thought to themselves, "If we had not sinned by disobeying God, but had set a good example to our children, Cain would not have been wicked either." How they must have cried; and God heard their weeping, and comforted them by sending them another little child to take the place of Abel. They called him Seth, and he grew up to be good; his children and grandchildren were good too; so Adam and Eve had some happiness in their old days.

CHAPTER IV.

NOAH AND THE FLOOD.

Gen. vi., vii., viii., ix.

And now, a great many years after Adam and Eve had died, the world was full of people; for Cain had children and grandchildren too. But they all did not grow up good—a bad example is always dangerous, and so it was with Cain's. And by-and-bye all the people in the world began to be wicked, till at last there was only one good man and his family left. His name was Noah. Now, God was grieved and angry to see the people so wicked, and He said He would destroy them all except Noah, who loved God truly, and tried to please Him in all things.

God spoke to Noah, and told him He was going to drown the world, and all the people in it. So Noah was to build a large ark of wood, and he and his wife, and his three sons and their wives, were to go into it, and be saved, when the flood of waters should come. The ark was to be like a large ship, to float, on the top of the waters. God told him exactly how it was to be made. There was to be a large window at the top, and a door, and three floors; and it was to be carefully joined together with pitch, as boats are, to keep the water from getting in. Not only Noah and his wife, and their sons and their wives were to go into it, but God told Noah to take with him some of every kind of animal, bird, and insect; for God thought it would be a pity to destroy all these wonderful or beautiful creatures that it had pleased Him to create.

Well, of course Noah set to work at once to do as God had told him. It took many years to finish, and

think how wicked the people must have been, though they saw and watched this all going on, and knew what their punishment would be, they still continued in their bad ways. Noah talked to them, but it was of no use; so at last, when the ark was finished, Noah, by God's command, had plenty of food carried into it for his own and the animals' use; and then he and his wife, and his three sons, Shem, Ham and Japhet and their three wives, and all the animals, walked in two by two, and God shut the door. Then Noah knew that the Flood was coming, and that he must remain in the ark till God should tell him to go forth.

And now the wicked people who were left on the earth found God's word was coming true, for the Flood had begun. The rain poured down day after day, and week after week, without stopping. This lasted forty days, so that every place became covered with water. The people could not get away from it; for at last even the tops of the mountains were hidden by the water, and all the men, women, children, and animals were drowned, for there was nothing but water everywhere. But the ark floated safely on the top of the water, and Noah and his family praised and thanked God every day for saving them alive, when all other of God's creatures were dead.

After Noah had been many months in the ark, he thought he would like to know if the waters were drying up from the earth at all, so he sent out a raven, but there were not yet any trees to be seen, so it used to go backwards and forwards to the ark. Then he sent out a dove to see if the waters were less, but the little bird could find no place to rest her foot so she came back at once, and Noah pulled her into the ark

through the window. Noah waited a week and then he sent the dove out again. The dove came back in the evening, and, to Noah's delight, in her mouth was an olive leaf.

Then Noah knew that the waters were lower than the trees; and when, a week later, he sent the dove out once more, she did not return, for now the ground was quite dry. But Noah did not go forth; he waited for God's command; and very soon after God spoke to him, and said he might open the door and let all the animals go out. And they were very glad to be back on the beautiful earth.

What was Noah's first act on leaving the ark? He and his sons built an altar to God, and laid offerings on it, and God was pleased with him, and said He would never again destroy the earth by a flood, and the beautiful rainbow should be a sign of His promise. God blessed Noah and his sons, and said they should be masters over all the animals; and they might take such of them as they liked for food, only they were not to eat the blood.

CHAPTER V.

THE TOWER OF BABEL.

Gen. xi.

Even after such a dreadful thing as the Flood, men did not fear God, and they began to think God might not keep His promise, so they would build an immensely high place, into which they could run for shelter, and be saved if the Flood should come again. They also said to each other, "If we build this famous place, think what a great name we shall make for ourselves." So



THE TOWER OF BABEL.

they made bricks and mortar, and began to build a tower, "whose top was to reach unto heaven," they foolishly said; but God soon put a stop to all this. He came among them, and confused their speech—that is, He made them all talk in different languages, so that none could understand the other when he spoke. Of course, when this was the case, they could not continue the building, as up to this time there had been but one language for all the people in the world.

The tower which these wicked men commenced building was called Babel, that means confusion.

And now a new and sad sort of sin began. People left off saying their prayers to the true and only God, and did so, instead, to idols, things they could see and touch. These idols they made from wood, stone, silver or gold.

CHAPTER VI.

ABRAHAM, THE FRIEND OF GOD.

Gen. xii., xiii., xv., xviii., xix., xxi.

At that time Abraham was born.

Sad enough, when he lived there was scarcely any one who did not worship idols; even Abraham's father was an idolater. But Abraham saw how sinful and foolish it was to bow down and pray to some senseless, lifeless, wooden or stone image. As he walked about, and looked on the wonders of the creation, the beautiful trees, the glorious sun, or the noble rivers, he became sure there was some great spirit that ruled and kept all the world in order, after having created it. Now this spirit, which is no other than God, became his God, to whom only he would pray.

Abraham soon grew to love God so much that, whatever He told him to do, he did willingly, and at once, whether it was contrary to his own wishes or not. Even when a command came to Abraham to leave his home and all his friends and go to a strange land, he did not hesitate to obey. God appeared to him, and told him he was to depart from the place where he was living, and go to a land that He would show him; God comforting him by the promise that He would make of him a great nation. "So Abraham departed, as the Lord had spoken unto him." He took with him his wife, Sarah, and Lot, the son of his dead brother, Haran. Abraham had two brothers, Haran and Nahor.

The new land to which God brought Abraham was called Canaan, or the Holy Land, or the Land of Promise, for it is known by all these names. God told him that this country should belong to his children, who were to be a great nation, so numerous that they could not be counted, any more than the sand of the sea, or the stars of heaven.

Abraham and his nephew, Lot, got very rich in silver and gold and cattle, in fact these last became so numerous, that the shepherds had difficulty in finding enough grass and water for their herds, and the two relations had to part. So unselfish and peaceable was Abraham, that he left the choice of ground to Lot, who, as the younger man, should have given way to his uncle.

Now Lot was not God-fearing, like Abraham, and, seeing a part of the country that was richly watered and well suited for his flocks, he went there to live. This he ought not to have done, as the people in this city, which was called Sodom, were so terribly wicked

that by-and-bye God resolved to destroy them. He did so by raining down brimstone and fire on them. But Lot did not die. God was merciful enough, perhaps for Abraham's sake, to send an angel to warn him in time to run away from Sodom.

His wife disobeyed God, by turning back to look on the burning city, and was at once turned into a pillar of salt.

Abraham and his wife, Sarah, were now getting old, and as yet they had no child; when one night, in a dream, God appeared to Abraham, and told him he should have a son, and He repeated His promise of making, through him, a great nation. All that God said, Abraham fully believed, and the Lord was pleased with him for his faith.

CHAPTER VII.

HAGAR AND ISHMAEL.

Gen. xvi.

Hagar—an Egyptian, was Sarah's slave, or servant. Sarah was Abraham's wife, but in the country where Abraham lived, the men often had more than one wife.

Some time after this, Abraham married Hagar. Hagar had such an unhappy time because Sarah made her life bitter, that at last she felt she could bear it no longer, and one day when Sarah had been more unkind than usual, Hagar stole away from the tent.

God saw her grief and sent one of his angels to comfort her. She had wandered on and on, far from the tents, and now she had reached "a fountain of water." Here she was resting, not knowing whither to direct her steps, when "the Angel of the Lord found her."

The angel of the Lord told her to return to her mistress and submit herself under her hands.

The angel continued,

"God hath seen thy sorrow, and now will turn it into joy; thou shalt have a son, his name shall be Ishmael, (meaning 'God will hear'), for God hath heard thy trouble, and he shall be the father of many."

The angel told her what sort of a man this Ishmael would grow up to be. He should be wild and brave, roving about from one place to another, and fond of fighting.

Hagar gladly listened to these words of promise. She found that she was not alone, nor friendless.

She decided that the angel's command should be obeyed; she would "submit to her mistress," difficult thought it might be; she would do her duty.

CHAPTER VIII.

ISAAC, THE CHILD OF PROMISE.

Gen. xviii.

One day some time after God had promised Abraham a son, when Abraham was sitting in his tent, he looked up, and saw three men standing by him. He went to meet them, and begged them to stay and rest and have something to eat.

The three men answered, "So do, as thou hast said."

Then Abraham hastened to Sarah, into the tent, and told her to quickly take some flour and bake some cakes, while he ran to his flocks, and chose a nice tender calf. This he gave to one of his young men to cook. When all was ready, the meal was set under the tree, which

was a cooler place than in the tent, and the strangers ate.

After this they made known their errand to Abraham. They were Angels, whom God had sent to tell him the time was near for the promise to come true, that his wife should have a son. Now Sarah being in the tent all the time, heard this and laughed, for she could scarcely believe in such good fortune. God was displeased with her for doubting His word.

"Is anything too hard for the Lord?" He said.

A short time after the angels' visit, to Abraham and Sarah's great delight, the little son, the child of promise, was born. They called him Isaac, and Abraham loved the Lord more and more, for he saw how good and kind He was to him.

CHAPTER XIX

THE WILDERNESS.

Gen. xvi., xxi.

Not only the promise to Abraham, but also that to Hagar came true. Her child was given her, her boy, and Abraham rejoiced too, and called him Ishmael, according to the angel's words.

What a new life for Hagar now began! Sarah's harsh words were nothing to her, she "submitted herself" to her mistress, and long years rolled by before any change came. Ishmael was about fourteen years old when Isaac, the child of promise, was born to Abraham and Sarah. Now that Sarah, too, had her heart's desire, she might have grown kinder and almost loving to Hagar. But it was not so. "Her son shall not grow up with mine," she said to herself; "already I see him

mocking him, and perhaps Abraham will give him the love that should belong to Isaac."

Abraham was very grieved when Sarah came to him with her complaint, and begging him to send away Hagar and Ishmael. He loved both of his sons. There was room for each in his great, noble heart. "It was grievous in his sight," this request of Sarah's. What should he do? God decided the difficult question for him. He came in the night to the sleepless Abraham, and comforted him.

"Grieve not," He said, "because of the lad and because of his mother the bond-woman, listen to the voice of Sarah. Isaac must be as your eldest son. I will take care of Ishmael, for he also is thy son; he, too, shall become great and have children."

Abraham's duty was now clear. God had told him what to do. Ishmael's home was no longer to be with Isaac. Early in the morning Abraham arose, and took bread and a bottle of water, and then found Hagar. The bottle he slung over her shoulder, then, with loving words and an aching heart, he bade farewell to her and his son Ishmael and sent them away.

Again Hagar goes on her way to the dry, sandy desert, but now not alone; her brave, strong boy is with her. Still, trouble overtakes her; this time no friendly well of water appears in sight, only sand, with here and there a few scant shrubs. What shall she do? The water from the bottle is all drained. Again she prefers to die, but her boy?

"Let me not see the death of the child," she said, so she leads him to one of the shrubs and leaves him there, whilst she drags her poor tired body on a little further to be out of sight. Then "she lifted up her voice and

wept." The lad, too, wept, and God heard his voice, and the angel from out of Heaven called to her:

"What aileth thee, Hagar? Fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad and hold him in thine hand, for I will make of him a great nation."

And God opened her eyes and she saw a well of water. She went to it as quickly as her weary limbs would allow her, filled her bottle with the precious water, carried it to her child and gave him drink.

Hagar and Ishmael, now refreshed, went on their way, and God was with the lad, and he grew up and he became a man, but, like the Arabs of to-day, his life was spent in the desert. In the course of time, his mother went down to Egypt, and there from among her own people, she chose him a wife, and brought her back to Ishmael in the desert.

CHAPTER X.

ISAAC, OR THE OBEDIENT SON.

Gen. xxii., xxiii.

Some time after Hagar and Ishmael had been sent away, God wished to try Abraham, and see if his love for Him was as true as it should be; so God prepared a very hard trial for His faithful servant Abraham.

Fancy Abraham's feelings when he heard God's almighty voice telling him to take this son—his only one—and offer him up as a sacrifice on Mount Moriah. Without saying a word to Sarah—who, being a tender-hearted mother, might have murmured against the command—he called two of his servants, and prepared at once for the journey. After travelling for three



ABRAHAM AND ISAAC ASCENDING THE MOUNT.

days, they came near the place named by God. Abraham then told his two servants, "Stay ye here with the asses, whilst I and the lad go yonder and worship."

Poor Abraham! How sad he must have felt when he said this, but he went straight on; and presently Isaac said,

"My father!"

"Here am I, my son," answered Abraham.

"Behold the fire and the wood, but where is the lamb for a burnt offering?" Isaac asked.

And Abraham said, "God will provide Himself a lamb for a burnt offering."

The top of the mountain was reached at last. Abraham at once arranged the altar, and laid on it the wood he had brought for that purpose. Isaac stood watching his father, ready to give up his life to God.

And now Abraham binds Isaac, and lays him on the altar, when suddenly his hand is stayed, as he hears a voice calling to him out of heaven.

"Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not kept back thy son, thine only son, from me."

Abraham looked up and saw a ram caught in the branches of some thick trees, which were growing close by. This he took and offered up as a burnt offering in place of Isaac.

God called to Abraham a second time while he was on Mount Moriah and blessed him, and repeated His promise that his descendants should be a great people, and a blessing not only to themselves but to the other nations in the world.

Then Abraham and Isaac returned to the servants,

who were waiting for them, and they set off on their journey home to Sarah.

Soon after this Sarah died, and Abraham had to buy a burying-place for her. He chose a field with trees round it, and in one part there was a cave. A cave is a hollow place in the ground. So here, in the cave of Machpelah, Abraham and Isaac laid the body of Sarah.

CHAPTER XI.

REBEKAH AND THE FAITHFUL SERVANT.

Gen. xxiv.

Abraham was now getting very old, and the Lord had blessed him in everything. He had only one thought to trouble him, that was, who should be the wife of his beloved son Isaac. He did not wish him to marry one from among the Canaanites, the people of the land he was living in, as they were wicked. So Abraham called his old servant Eliezer, and made him swear he would go to his own country and bring back a maiden of Abraham's family for his son Isaac.

Off started the old servant, with ten camels laden with rich presents for the lucky damsel, to whom God should direct him.

He travelled long, and at last he arrived at Abraham's birth-place. It was evening time—the hour when the young maidens always came down to the wells outside the city to draw water. Eliezer knelt down and prayed to God, that the girl whom he was to choose should offer him water from her pitcher for his camels. Of course any one to do this for a perfect stranger, must be good-natured, so he would know she had a kind heart.

He had scarcely finished praying, when Rebekah, with her pitcher on her shoulder, came down to the well. Now Rebekah was a near relation of Abraham's, being his brother Nahor's grand-daughter. Rebekah was very beautiful and amiable-looking; so, as soon as Eliezar saw her, he went up to her and said,

"Let me, I pray thee, drink a little water of thy pitcher."

And she said, "Drink, my Lord," and offered to draw water for his camels to drink also.

Then the old servant thought that God had answered his prayer indeed, and began asking her questions about her family. His gratitude to God was great when he heard she was related to his master Abraham, and he at once gave her some of the presents he had brought with him. Golden earrings he put in her ears, and bracelets on her arms.

She then showed him the way to her father's house. Here he was made welcome, Laban, Rebekah's brother, running out to meet him, saying, "Come in, thou blessed of the Lord," and telling him they could also find plenty of food and room for his ten camels.

Then Laban did like Abraham to the angels, who visited him in his tent. He brought water for Eliezer and his servants to wash their feet after their hot journey, and a meal was set out; but the faithful servant would not eat until he had told the errand upon which he had come.

He said he was Abraham's servant; that the Lord had blessed his master greatly; that he was rich in silver and gold, and flocks, and camels, and asses. His master, he told them, had only one son, and Abraham would not allow him to marry one of the Canaanites,



REBEKAH AT THE WELL.

as they were wicked. This was why he had come to find Abraham's family, and to ask for a wife for Isaac. Would they give him Rebekah?

To this they answered, as God had directed him to them, **they** could not refuse; and, if Rebekah was willing to return with him, she might go.

So Rebekah was called in. Her father, Bethuel, said to her, "Wilt thou go with this man?"

And she said, "I will go."

Then they blessed her, and bade her farewell; and away she started with her old nurse Deborah, dressed in beautiful clothes, and the bright jewels that Abraham had sent for his son Isaac's bride.

They rode on camels, which were used instead of horses in those parts; and by-and-bye they reached the country where Abraham and Isaac were living. When they saw Rebekah they were very happy, especially Isaac, who had grieved a great deal for his mother Sarah, and he brought her into his mother's tent, and she became his wife.

Soon after Abraham had seen his son married as he wished, he died, and he was buried by Isaac and Ishmael in the cave of Machpelah, where Sarah had been laid.

CHAPTER XII.

THE DECEITFUL DEED.

Gen. xxv., xxvi., xxvii., xxviii.

Isaac and Rebekah had two sons, Esau and Jacob. Although they were brothers they were not at all alike, even their appearance was different. Esau, the elder, was a rough wild man; he did not care to remain much

at home with his parents, but was always out hunting—that is, trying to kill wild animals, which he would cook into savory dishes. The flesh of these wild animals was called venison, and he dearly loved it, and thought a great deal more of his appetite than he did of God; in fact, he cared more about having nice things to eat than he did about anything else. One day, Esau came in hungry from hunting, and saw his brother Jacob just preparing his dinner, which looked so good that he begged it from him, giving him in exchange all the rights that he had as eldest son.

Jacob was very different; he was loving and obedient, and gentle, and liked to remain at home with his father and mother. But, strange to say, it was only his mother Rebekah who loved him best. Isaac gave his love more to Esau, who used to bring his father dainty dishes from the wild animals he killed when out hunting.

Rebekah was very grieved to see Esau continue to be his father's favourite; for, as he grew to be a man, the faults he had as a boy, grew too; and when he was old enough to marry, he just thought of his own wishes, and did not try to please God and his parents, by choosing a good wife, but he grieved them sadly by taking wives from the Canaanites, who prayed to idols.

Isaac was now old and almost blind, when one day he called Esau to him, and asked him to take his bow and arrow and go out in the field to get him some venison; then he was to bring it to him to eat, and he would bless him before he died.

Rebekah heard this, and she could not bear to think that Jacob, their good son, had been passed over, and that Esau was going to have the great blessing his

father had to give. Blessings were thought a great deal of in olden times, especially a parent's, or those of any great and good man.

So Rebekah called to Jacob, and told him what she had heard, and said to him, "My son, obey my voice, according to that which I command thee." She told him to go to the flocks, to choose two good kids, which she would cook as Isaac liked, and he should take the meat to his father, who would then give him the blessing intended for Esau.

Now the two brothers did not even look alike; Esau was a hairy man with a beard and a rough skin, whilst Jacob was a smooth man. So Jacob told Rebekah that his father would know the difference, and he would seem like a deceiver and get a curse rather than a blessing. But Rebekah would not listen to his objections; she said, "Upon me be the curse, my son; only obey my voice." When she said this, he could not do other than follow her commands; so he brought her the kids which she prepared, and she put Esau's clothes on Jacob, and covered his hands and neck with goat-skins.

And he came unto his father, and said, "My father!"

And he said, "Here am I. Who art thou my son?"

When he answered, "Esau," Isaac was surprised he had returned so quickly with the venison, and told him to come near that he might feel him. So Jacob went, trembling all the time at the deceit Rebekah was making him practice.

Isaac said, "The voice is Jacob's voice, but the hands are the hands of Esau."

Then he ate of the venison and drank the wine that Jacob had brought, after which he kissed and blessed him, saying that God would make him rich; that he



ISAAC BLESSING JACOB.

should be master over his brother, and that all who blessed him God would bless, and those who cursed him should be cursed.

Jacob had scarcely gone out from his father, when in came Esau.

"Who art thou?" said Isaac.

"I am thy son, thy first-born Esau," was the reply.

Isaac trembled exceedingly when he found it was Jacob who had already been to him and received the blessing.

Then Esau cried, with a loud and bitter cry, "Bless me, even me also, oh, my father!"

But Isaac told him how Jacob had come, and pretending to be Esau, had received *the* blessing.

"Hast thou but one blessing, my father? Bless me, oh, my father!" said Esau, who now cried bitterly.

So Isaac did bless him, but he could not alter what he had already said to Jacob, that he should be the greater man of the two; and Esau felt angrily towards his brother, till he hated him, and declared that by-and-bye, when their father should die, he would take his revenge by killing him.

When Rebekah heard this she was very frightened—it was sad enough that the brothers had quarreled, but it was too dreadful to think the story of Cain and Abel might happen again; so she at once called Jacob to her, and told him he must flee away to her brother Laban, his uncle; then when Esau's anger had cooled down she would send for him to come home again. Isaac, too, called him to bless him again, and made him promise not to do like Esau had, taking wives from the Canaanites, but to choose one from Laban's family. Then Isaac and Rebekah kissed him and said good-bye,

and he obeyed them and went on his way to find a home with his uncle Laban.

Poor Rebekah! She little thought she was never to see her dear son Jacob again, but she did not. She died before he returned.

CHAPTER XIII.

JACOB THE SHEPHERD.

Gen. xxviii., xxix., xxx., xxxi.

How sad Jacob must have felt as he started out alone on his journey. But he was not alone, for God was with him, as Jacob soon found out. Jacob had travelled some distance from home when evening came, and it was time to rest. Jacob had no comfortable tent to go into, so he took a few stones from the road and arranged them for a pillow, and down he laid himself to sleep in a strange place and all alone.

But now a most lovely dream came to him. He saw a ladder which was placed between heaven and earth, the angels of God were going up and down it, and at the top stood the Lord in all His glory. Then Jacob heard God's voice saying, "He would be with him wherever he went, as He had been with Abraham and Isaac. He would bring him back to his native land, and that land should by-and-bye belong to his descendants."

Then Jacob awoke out of his sleep full of wonder and fear of God; he took the stone he had laid his head on and set it up for an altar. He had no sheep nor oxen with him, so he poured some oil upon the stone for a sacrifice, and then he made the following vow:—If God would take care of him and give him food to eat and clothes to wear, and bring him back to his father's

house, "then in that very spot he would build a house to God." The place where Jacob had this wonderful dream he called Bethel, which means in Hebrew, "House of God," for Jacob said, "This is none other than the house of God."

Then Jacob went on his journey, and after a long time he came to some fields with a lot of sheep in them. There was a large well here, so some of the shepherds, that is, the men who took care of the flocks, had brought the cattle down to have water given them from the well. When Jacob saw them he went up and asked, "Did they know a man named Laban?"

"Oh, yes," they said. Then he inquired, "Was he well?"

"He is well," they answered, "and see here is his daughter Rachel coming with the sheep."

Now Rachel was a shepherdess, she helped to take care of her father's sheep, and when Jacob saw her coming, he ran to meet her and kissed her and cried. He was so glad to see some one of his own family after his long journey, that he could not help weeping. Then Jacob helped Rachel to give drinks to the flocks, and after that she brought him home to her father Laban, and Jacob had soon told him all his history.

Laban said he would be very glad to have Jacob remain with him, and he would give him wages if he helped the shepherds, and he asked Jacob what his wages will be.

Now Laban had two daughters; one Rachel, whom Jacob had just met, she was the younger and very beautiful; the elder was named Leah, and was not so pretty as her sister. Jacob loved his beautiful cousin very much, as her's was the first kind face that met

him after his sad parting with his mother. He now told his uncle Laban he would gladly serve him for seven years if Rachel might be his wife then: that would be the wages he would most gladly earn.

Laban agreed to this, Jacob served the time, and in the beautiful words of the Bible, "the seven years seemed but a few days for the love he had to her." The seven years had passed, and Jacob asked for Rachel to be his wife, so Laban said he must call all his friends together and make a feast. Laban was not at all a good man, he was deceitful and did not mind breaking his word; so, as now he thought he would prefer his eldest daughter Leah being married first, he pretended she was Rachel and married her to Jacob. Jacob was very angry with Laban when he found out how cruelly he had been deceived; but Laban excused himself, saying, it was not the fashion in his country for the youngest sister to marry first, but if Jacob liked to serve another seven years he could have Rachel.

Jacob had to be satisfied with this. Perhaps he felt he deserved it all, that it served him right, that it was only just he should be deceived after deceiving his father.

So his cousin Rachel was given him for a wife, and Jacob had to tend Laban's flocks for another seven years.

Laban now began to give Jacob sheep and oxen of his own as payment for the care he took of his flocks, and so God's promise came true that He made at Bethel to Jacob, that he should not want for anything, as He would be with him always. Still Jacob was not quite happy, his thoughts used to go back to his dear old father and mother in Canaan; and sometimes he

would sit wondering if his brother Esau had forgiven him. He longed to return to Canaan, but he knew, as God had told him he should go back, he must wait patiently till He should tell him to depart. As the years passed on, and Jacob's children began to grow up, he got more and more unhappy, for Laban was not a kind or generous master.

But this was not to last any longer; for now, again, as at Bethel, God spoke to Jacob in a dream, and told him the time had come for him to leave Laban.

Then Jacob sent and called Leah and Rachel to him to the field, where he was tending the flocks. "God," he said, "bids me return to my native country."

"Whatever God has said unto thee, do," they answered him.

So Jacob got all his cattle together, and packed up his tents; he put his wives and children on the camels, and set out on his journey "to go to Isaac, his father, in the Land of Canaan."

Jacob's return was very different to his departure. He left his father's house with nothing but his staff (that is, his stick), to help himself along on his journey. Now he is rich, having wives, children, servants, sheep, goats, oxen, asses, and camels. God had blessed him, for he had tried to cure the faults he had when young, and he had succeeded, as we all can if we make up our minds to work hard to do so.

Jacob had not told Laban he was leaving. It was three days before he heard he had gone, and then he was very angry, and started off at once after him. But God would not allow Laban to ill-treat Jacob; so He came to him in a dream and forbade him even to *speak* unkindly to Jacob, so that when he came up with him

their meeting was friendly, and Jacob told his father-in-law he would not have gone away so secretly, but that he feared Laban might have objected to his daughters leaving, and he reminded him how faithfully he had served him the twenty years he had lived with him. So Laban kissed his daughters and grandchildren and returned to his own country, whilst Jacob went on his way to the Land of Canaan.

CHAPTER XIV

THE MEETING OF THE TWO BROTHERS.

Gen. xxxii., xxxiii., xxxv.

Jacob now began to fear how Esau would meet him; he said to himself, "Will Esau be ready to forget and forgive, or will he still feel angry?"

He called some of his servants and told them to take a certain number from his different herds—so many goats, so many oxen, and so many camels and asses; then they were to go forward to meet Esau, and say, "Jacob has sent all these for a present to you, and he is following himself."

He then divided his flocks into two different bands, so that if Esau would not make friends with him, but wished to fight, he would only meet one company and the other might escape. Then lifting up his eyes he saw Esau in the distance, and set out with all his family to meet him, trembling with fear lest Esau should harm him. Then Jacob himself went boldly forward to meet Esau. If there were any danger, he would be the first to meet it. But there was no cause for fear; Esau was coming to meet him, with love only shining on his face as he ran forward to embrace his brother,

“and he fell on his neck and kissed him: and they wept.” All the miserable quarrels of their early days were forgotten, and the brothers only felt joy at once more seeing each other.

Then as Esau saw all the women and children, he said to Jacob, “Who are those with thee?” And he said, “The children which God hath graciously given thy servant.”

Esau did not want to accept the present Jacob had sent him, saying to him, “I have enough, my brother; keep that thou hast unto thyself.”

But Jacob would not listen to this, telling his brother how kind God had been to him, so that he too “had enough.” When Esau saw his brother would be hurt if he still refused it, he accepted the present.

The brothers now parted, Jacob going on to Canaan, whilst Esau returned to his own house, in a place called Mount Seir, for he did not live with Isaac, in Canaan.

Soon after this a great trouble came to Jacob, worse than any that had happened to him before. Just after he had passed through Bethel—the same Bethel where he had the wonderful dream—his dear wife Rachel died, and he set up a pillar over her grave. She left two little sons, Joseph and one a baby, called Benjamin.

Jacob had twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin. He had one daughter, whose name was Dinah.

When Jacob had passed through Bethel, on his way back to Canaan, he built an altar there, and offered sacrifices to God on it. Jacob arrived at his father’s house in time to see him before he died; and when he died, soon after, he was buried by his two sons, Jacob

and Esau, in the cave of Machpelah, which Abraham bought when Sarah died.

CHAPTER XV.

JOSEPH AND THE ENVIOUS BROTHERS.

Gen. xxxvii.

Joseph was the son of Jacob and Rachel, and when his mother died Jacob made a great pet of him. He loved him more than any of the other children. Joseph was so good and obedient, that Jacob liked to keep him always at home with him, whilst his brothers, who were older, went out to mind the flocks. And to show his greater love for him, he made him a beautiful long coat different to what any of the others wore. The brothers were jealous of their father's love, and were very unkind to Joseph.

Another thing that annoyed them was that Joseph used to have strange dreams, and would come and relate them.

One night he dreamt that he and his brothers were in a field, tying up the corn into sheaves, that is high bundles, and all his brothers' sheaves came and bowed down to his. Instead of laughing at him for such a strange dream, they were still more angry, and said, "Shalt thou indeed reign over us?" and they hated him yet the more.

Another dream he had was, that the sun and moon and eleven of the stars all bowed before him. His father, who did not wish him to think himself really better than his brothers, told him he must not fancy every one was going to bow down before him, but his brothers envied him.

One day Jacob called Joseph to him, and told him to go and see how his brothers were getting on, for they were attending to the flocks some little distance away. Off started Joseph, only glad to be able to do something for his father. He little thought what was in store for him. He went a long way before he could hear just where they were; at last he saw a man, who said to him—

“What seekest thou?”

He said, “I seek my brethren; tell me, I pray thee, where they feed their flocks.”

The man directed him so well, that he soon found them. Directly they saw him coming, the wicked thought came to them that they would kill him.

“Behold, this dreamer cometh!” they said, one to another; “let us slay him and throw him into some pit, and we will say some evil beast has devoured him; and then we shall see what will become of his dreams.”

But Reuben, the eldest of the men, interfered, and would not let them do this.

“Let us not kill him, but cast him into this pit.”

Reuben thought, “Presently, when they go away, I can take him out of the pit, and bring him safely to our father.”

So as soon as Joseph came up to his brothers, they tore his beautiful coat off him, and threw him into an empty dry pit. They did not notice his cries, but sat themselves down to eat their mid-day meal.

Whilst they were doing this, they looked up, and saw a number of people passing along. These were merchants, or people who sell and buy. They had a number of camels with them, which were laden with

sweet spices, that they were taking down to Egypt to sell. Egypt was a country a long way off.

And now the cruel idea came into Judah's head, "Suppose we sell him, if these men will buy him; it will be better than killing him." They all agreed to this. Joseph was lifted out of the pit, and the merchants were called. They were asked, "Would they buy him?"

"Yes," they said; and he was sold for so many pieces of silver, as a slave.

Reuben was not by when Joseph was sold. When presently he came to the pit he was very grieved indeed, but the other brothers did not care; they took the beautiful coat, killed a little kid, and dipped the coat in some of the blood. This they sent to their father, saying they had found it like this. When Jacob saw it he cried bitterly; he knew it was Joseph's coat, so he thought some wild animal must have eaten him up. He mourned for many days, and no one was able to comfort him; he said he should never be happy again till he died.

CHAPTER XVI.

JOSEPH THE SLAVE.

Gen. xxxix.

The merchants who bought Joseph carried him with them to Egypt, and there they sold him for a slave. God, who always takes care of the helpless, pitied Joseph, and was with him, so he was fortunate even now.

The man who bought him was a grand officer of the King of Egypt. He was good-hearted, and, seeing that Joseph always behaved well, he treated him kindly,

and soon, instead of being a poor despised slave, Joseph was made by his master a sort of "steward"—that is, he had to look after all the other slaves, or servants, in the house. His new master was called Potiphar, and he grew to love Joseph better and better.

Potiphar, who saw how well Joseph might be trusted, told him he was to take charge or care of everything in the house. It was all in his hands. Joseph would have been quite happy here, if only he could have seen his dear father and his little brother Benjamin; but he knew he must be satisfied, and perhaps some day God would bring him back to them. Until then he would try to be faithful to God.

But now a great trouble fell on Joseph. This is how it came about. Potiphar's wife was a very wicked woman; she did not mind telling stories, and disliked Joseph because he was so good. So one day, when Potiphar came home, she told him Joseph had been behaving very badly. Potiphar, who never thought his wife could be so wicked as to tell such a lie, believed her, was very angry with Joseph, and said he should go at once to prison. So they took him directly to prison, where he remained a very long time. Poor Joseph! he knew he had not done anything wrong; so he did not feel as unhappy as he might have felt. He prayed to his Father in heaven, and He listened to his voice.

CHAPTER XVII.

THE PRISON, OR THE BUTLER AND THE BAKER.

Gen. xl.

Well, poor Joseph was thrown into the prison; and, just as it happened in Potiphar's house, so it happened

here. Joseph was so good, and pious, and obedient, that even his jailer liked him; the Bible tells us, "The Lord was with Joseph, and showed him mercy and gave him favor in the sight of the keeper of the prison." Soon the jailer let Joseph move about where he chose in the prison, and Joseph helped him in looking after the other prisoners. The "keeper of the prison" found that Joseph could be depended on, so he trusted him.

Now among the prisoners were two men, whom the jailer told Joseph to look after very carefully. They were two of the king's servants; they had displeased him, so he had sent them to prison. One was called the chief butler. The other was the chief baker. These two men were given into Joseph's especial keeping; he was on no account to let them get away.

They had been some time in prison, when one morning, as Joseph went in to fetch them their breakfast, he noticed they looked very sad.

"What is the matter?" he said. "Why do you look so sad to-day?"

"We have had such strange dreams," they answered, "we have puzzled to find out what they mean, but we cannot, and there is no wise man in the prison who can explain them to us."

In those days people thought a great deal more of dreams than we do now, and there were men who made it their business to explain them when sent for.

Then Joseph said, "Tell them to me; my God knows everything, perhaps He will show me the meaning, and then I will tell you."

So the butler began: "I dreamt I saw a vine and it had three branches, these were covered with leaves and blossoms, which grew into beautiful bunches of ripe

grapes. I had Pharaoh's cup in my hand, so I took the grapes, pressed the juice into the cup, and then I gave the cup into Pharaoh's hand."

Now God gave Joseph the meaning of this strange dream, so he said to the butler: "This is the interpretation of it. The three branches you saw, mean three days; in three days' time, the king, your old master, will forgive you, and send for you to come out of prison, and you will again be allowed to wait on him as butler."

When the baker found there was such a pleasant meaning to the butler's dream, he thought he would tell his dream, and that Joseph would make him happy as well. So he said: "I dreamt I was carrying three white baskets on my head, and in the top one were all sorts of baked cakes for the king; and the birds came and pecked at them, as they were on my head."

"The three baskets," Joseph began, "also mean three days, but I am sorry to tell you, at the end of that time, instead of king Pharaoh forgiving you, he will send and have you hung on a tree, and the birds will come and peck your flesh."

The poor baker was very sad when he heard this, for he felt sure Joseph's words would come true.

There was one favor Joseph asked of the butler in return for making him so happy, it was, that when he should again be waiting on the king, he would think of him and try to get him set free. And then he told his own sad simple story; how he had lived in a very different country, "the land of the Hebrews," but had been stolen from there; and even now he was put in prison, without having done anything to deserve such punishment.

Now just what Joseph had told them was going to

happen, did really come to pass. At the end of three days, Pharaoh sent word that the chief butler might return to his old situation; but the poor baker was to be hanged.

But the chief butler never gave a thought to the poor prisoner, but was ungrateful "and forgot him." So Joseph was left to wonder and wonder if the butler would ever remember his promise. Still he was patient, for he thought, "Perhaps God is trying me to see if I still keep on loving Him; I am sure He will send me a friend by-and-bye."

CHAPTER XVIII.

PHARAOH AND HIS DREAMS.

Gen. xli.

At the end of two years something happened which was to help Joseph out of prison.

The king of Egypt was called Pharaoh, and he was very rich and powerful.

One night, two years after Joseph had explained those strange dreams in the prison, Pharaoh, too, was troubled in his sleep. He dreamt that he stood beside the river—there is a fine large river running through Egypt called the Nile; there stood the king, and behold out of the river came seven nice fat cows, and they began to eat grass in a meadow close by. Soon after, seven other cows came up out of the river, but these were quite different to the first seven. They were poor, miserable, thin-looking creatures; they went to feed beside the seven nice fat cows, and soon they ate up the fat ones, but none the better did they look for it, they were just as thin as ever.

Then Pharaoh woke up, but he soon went off to sleep

again, and dreamt a second dream. This time, he saw grow up seven fine, full ears of corn, beautifully high, and golden brown. Then sprang up seven poor, thin ears of corn, that looked as if the biting east wind had withered them; then they did just the same thing as the seven thin cows had; they swallowed up the seven full ears of corn. Then Pharaoh woke up, confused and worried.

“Send for all the wise men you can find in Egypt!” Up they came from every part, and the king grew tired of repeating his dreams, for not one could tell him the meaning. *Then* the chief butler remembered Joseph, and felt sorry he had been so unkind and had never thought of him, just because he had been lucky enough to get out of prison himself. So he said to Pharaoh:

“I must speak of my faults this day; you know that two years ago, you were angry with me and your chief baker, and you sent us both to prison. While we were there we both had strange dreams, which troubled us exceedingly. Like you, we could not understand them. Now, there was with us a young Hebrew man, a servant to the jailer; we told him our dreams, and he gave us both the meaning of them. He said I should come back and wait on you; but the baker would be hanged. Just as he told us, so it was; the baker *was* hanged, but *I* was allowed to return here.”

Then Pharaoh said, “Send at once and fetch him.” So some of the servants hurried off to the prison and told Joseph to wash himself quickly, take off his prison dress, and put on a nicer one, for the king wished to speak to him at once. Joseph knew that now God had heard his prayer, and he thanked Him in his heart, as he hurried off to the palace.



JOSEPH INTERPRETING PHARAOH'S DREAM.

When Pharaoh saw him, he began at once, "I have dreamed a dream, and there is none that can tell me the meaning of it; I hear that *you* are able to interpret dreams."

Then Joseph, who knew he had no power to do this, unless God gave him the knowledge, said:

"It is not *I* that can tell you, it is my God, *He* will send Pharaoh the meaning."

Then Pharaoh told Joseph the dreams about the fat and lean cows, and the full and thin ears of corn. Joseph listened to all this, then he answered the king:

"Your two dreams are both about the same thing. God wishes to show you something that is going to happen. The seven cows and the seven ears of corn all mean seven years. For seven years everything will grow in quantities in the fields of Egypt; there will be a great deal more corn and barley, and oats, and grass, than you and your people can possibly use. After these seven years will come another seven years quite different to the first; there will be a famine, that is, nothing will grow, so that you might all starve if you had not had so much more than you wanted during the seven years of plenty.

"You must look out for a very⁷ wise good man to make him master over the land, and he must save up all the extra food for the men and cattle, and put it by in storehouses all through the land. So that when there is no corn, nor grass growing anywhere, he will bring out what is saved up, and the people and animals will not have to die for want of food."

Pharaoh was so thankful to have his dreams made clear to him; he felt sure all that Joseph had spoken, was true. He said to his servants, "What a wise

young man this Joseph must be; where can I find one like him? I shall make him the 'Chief' over the land; all the people shall obey him; and excepting me, the king, he shall be the greatest man in Egypt, for his God helps him."

Then Pharaoh turned to Joseph, and said, "See, I have made thee Chief over the land." Then the king took off the ring he was wearing on his finger, and gave it to Joseph. Pharaoh gave him besides handsome clothes to wear, and a gold chain to put round his neck. This was not all. He gave him a chariot to ride in like his own, and ordered all the people to bow down before him, whenever they saw him.

One of the great ladies of Egypt was given him for a wife, and, by-and-bye, two little sons were born, Manasseh and Ephraim he called them, so Joseph, who was now the greatest lord in all Egypt, had everything to make him happy after all his troubles.

And God blessed him in everything.

Joseph was now very busy; he had to see that plenty of corn was gathered in for the years of famine that were coming; so he had large barns and storehouses built everywhere, and made the people bring all the extra food to him to be laid up, for with so much more than they could use, there would have been a great deal wasted, if Joseph had not looked carefully after it, and then there would have been nothing to eat when the famine came. So he went on storing, and storing up corn in all the cities of Egypt, till there was so much he could not keep count of it.

At last, the seven years of plenty were over, and now began the time when nothing grew for food.

Joseph saw now, why God had let his brothers sell

him for a slave; but for that, how many people would have died of hunger! This made Joseph all the more sure that all God does is right. We must never forget that God is so good and wise, that *whatever He does is for the best*, though we are not always clever enough to understand it and see why.

CHAPTER XIX.
THE FAMINE.

Gen. xlii.

The famine that Joseph had spoken of so long before, had come. The poor people soon had nothing to eat, and they came crying to Pharaoh for bread, but he had none to give them; so he told them, "Go to Joseph, what he says to you, that do." So they all came running to Joseph. He opened the storehouses and sold the people corn, then they were in no fear of starving.

It was not only in Egypt that nothing grew for food; the famine was in many lands. People came from all parts of Egypt to buy corn, as Egypt was the only place where corn could be bought.

Well, one day, as Joseph was selling corn, he saw amongst the crowd some faces he knew very well.

They were his own brothers. There were only ten, for Jacob would not spare his Benjamin; him he kept at home to cheer his old age. As soon as Joseph saw them, he knew them, but they did not for a minute imagine this man, the lord over all Egypt, was Joseph. Besides, he was only a lad of seventeen when they sold him, and now he was a man, nearly forty, and dressed, of course, in the grandest of clothes, and his very name

had been changed by Pharaoh, so they had no idea of his being their brother.

He pretended not to know them, as they all came towards him, bowing to the ground, just as he had seen them do in those dreams he dreamt when a little lad in his father's house. God made the dreams come true, though a long time after.

Joseph spoke to them in a harsh way, and said, "Where do you come from?"

"From the land of Canaan to buy food."

"I do not believe you," Joseph said. "You are spies; you only want to see how poor our country is now."

"No, my lord," they said. "Indeed we are only come here to buy corn, because we have none growing in our own country."

Still Joseph pretended not to believe them. Then his brothers went on to say how they had been living in the land of Canaan with their father. There used to be twelve of them, but one was dead, and the youngest they had left at home, as their father would not spare him.

Then Joseph said, "I do not think you are telling me the truth, so I shall keep you all here in prison, except one, and he shall go back and fetch this youngest brother that you speak of."

So he put them all in prison for three days. On the third day he came to them and said, "This is how I shall try you: if you are true men, and not spies, one of you shall remain here while the rest return home; and take corn for your wives and children, and then bring back your youngest brother to me. This do and live, for I fear God."

The ten brothers were so surprised and frightened

at all this; they wondered, too, who this man could be that said "he feared God," for the Egyptians only prayed to idols, and they said one to another, "Now God is punishing us for our cruel conduct to our poor brother Joseph. Why did we not listen to him, when he begged us not to send him away for a slave."

Then Reuben, who was the only one who had been kind to Joseph, reminded them how he had tried to keep them from hurting Joseph.

"This is, indeed, our punishment," he said.

Of course, Joseph's brothers had no idea he could understand what they were saying, and when he heard all this, it made him feel so sad that he had to turn away, that they should not see his tears. He did not wish to punish them; their own conscience did that, but he did so long to see his dear father and Benjamin again, and he was afraid if he let them all go home, they might be too frightened to return; so he was obliged to keep back one.

The brothers were glad to get away at all, though they were very sorry to have to leave one behind; but they saw they must obey this great lord, so they started home, with their sacks that they had brought down empty; *now* they were filled with corn. What was their surprise, on stopping to feed the camels to find in the bag which one of the brothers opened, the money returned which he had paid for his corn; it was no use to go back to Egypt with it now, but they made up their minds to bring it when they should again come to Egypt. Then they went on, and by-and-bye came to their father, in the land of Canaan. They were very frightened now, as they all emptied their sacks, to find in each one the money that had been paid for the

corn in Egypt, for they thought this would be sure to get them into more trouble when they returned there.

It was Joseph who had given orders, not only for their money to be put back in each man's bag, but also to put in plenty of food for their journey home.

Jacob was very glad to see them, and they told him all that had happened to them in Egypt—how “the lord of the land” had spoken unkindly to them, and taken them for spies, and that he had kept back Simeon in prison, so as to make them bring their youngest brother down next time, when they wanted more corn.

When Jacob heard this, he was so grieved. He said, “Joseph is gone from me, Simeon, and now ye will take away Benjamin. I cannot part with him.”

Then Reuben, the eldest of the twelve sons of Jacob, said, “I promise, if you will give him into my care, to bring him back safely.”

But poor old Jacob was not to be persuaded. He answered Reuben, “My son shall not go forth with you; for his brother is dead, and he is all that is left to remind me of Rachel; so if any harm should happen to him on the way, you would bring down my gray hairs with sorrow to the grave.”

Poor Jacob felt that any more grief would kill him. He was afraid to trust Benjamin out of his sight.

CHAPTER XX.

THE FEAST.

Gen. xliii.

Some time after this, nearly all the food Jacob's sons had brought from Egypt was gone, and soon there

would be nothing left for them to eat. They could not bear to think that their wives and dear little children should starve, so they came again to their father, to try and persuade him to let Benjamin go with them to Egypt. Judah told him it was not the least use their going, unless they had Benjamin; for "the man did solemnly say to us, Ye shall not see my face except your brother be with you."

Jacob answered, "Why were you so unkind as to tell the man you had a brother?"

"We could not help it; he asked us so particularly, 'Is your father alive?' and 'Have you another brother?' We did not know he was going to say, 'Bring your brother down;' and now, what is the use of our remaining here to die, for you know we have nearly eaten all the food."

Then Jacob said, "If it must be so now, do this; take a present each of you for this great lord, some of the best fruits you have, and a little balm and honey, and sweet spices and myrrh, nuts and almonds. And be sure you take double money in your hands, and the money that was put back in your sacks; for perhaps it was a mistake. Take also your brother and go again to the man, and let us pray that God Almighty will give you mercy before the man, that he will send away your brother Simeon and Benjamin to me."

So the men did as their father bade them; they rose up early in the morning, got ready their asses for the journey, went down to Egypt, and stood before Joseph.

When Joseph saw them he called to his chief servant, and told him to get ready a grand feast and bring these men home to his house, as they were to have dinner with him that day. The man did as he was ordered,

and told the brothers they were to come to Joseph's house. They were very frightened at this.

"Ah!" they said, "now we are going to be punished for having that money in our sacks; it must have been put there on purpose to get us all sent to prison."

So they came up to the head servant, bringing him back the money, and they told him all about how they had found it in their bags; and, "indeed," they said, "we cannot think who put it there."

They were very joyful when the man answered them in these words: "Fear not, your God and the God of your fathers gave you the treasure in your bags; I had your money." He then brought Simeon to them. They were glad to find he was all right. He was not a little pleased to get out of the prison and be with his brothers again, for he had begun to think, perhaps, he should never see them more; it seemed such a *long* time since they left him behind.

But it had done him good being in prison. He had had time to think over his cruel behavior to his brother Joseph, and he had made up his mind never to do an unkind act again, if God would set him free once more.

So the brothers were all together again, and Joseph's servant brought them water to wash their feet with, and provender for their asses, and told them they were to dine with his master at mid-day.

Then they got ready their present, and when Joseph came home they brought it to him, bowing themselves before him to the ground, as he had seen them in the dreams years ago, when he was the petted child, and they the jealous brothers. Joseph spoke kindly to them, asking—

"Is the old man, your father, of whom ye spake, alive? Is he well?"

"Thy servant our father is well, he is yet alive."

At this moment Joseph's eyes lighted on the fresh face, and he immediately guessed it must be Benjamin. Joseph inquired was this the young brother they had spoken of, and hearing it was, he prayed—"God be gracious unto thee, my son."

He felt the tears were coming into his eyes, as he looked at Benjamin. It was only natural he should love him better than any of the others, for he was the son of his own mother, Rachel. So Joseph had to run out of the room, to be all alone that he might cry; then he washed, that they should not notice his red eyes, and returned to them. He now gave orders for the dinner to be brought in.

There were three tables laid out—one for Joseph to himself, one for the Egyptians, and one for the brothers. Joseph arranged them according to their ages, Reuben first, then Simeon, and so on, till Benjamin last. They were greatly surprised at this. Joseph sent them all the nicest things that were at his own table, but to Benjamin he sent five times as much as to the others, and they were all very happy and merry, for they had never been to such a grand feast before, as they were only shepherds in their own country.

CHAPTER XXI.

THE FORGIVING BROTHER.

Gen. xlv.

After the feast Joseph called his chief servant, or "steward," as he was generally called, and said—"You

are to fill these men's bags as full as you can with food, and put every man's money in his sack, and lay my silver cup that I drink out of, in the bag of the youngest."

The steward did as he was told, the brothers, of course, having no idea there was anything but corn in their sacks. As soon as it was light in the morning, they went away on their asses. They were as happy as possible, for now they were all together again; Simeon was free, and Benjamin safely on his way home, to their old father.

But their joy was soon at an end, for they had not gone far when Joseph's steward rode after them, and stopped them.—"What is this that you have done?" he said; "How could you behave so ungratefully to my kind master, as to steal his silver cup?"

The brothers were indeed surprised to hear him speak so. "Why do you ask us such a thing," they said, "God forbid we should do this. Did we not bring you back the money we found in our sacks, and now do you think we would steal silver or gold out of your lord's house? Search all our baggage, and if it is found with any one of us, let him die, and we will all be slaves to your master."

"No, I will not have you all for slaves," said the steward; "but the one with whom it shall be found, he shall be my servant."

The brothers thought it must be a mistake; they knew they were all honest men; so they quickly took their sacks of corn off the asses' backs, and all emptied them out, beginning at the eldest, and finishing with the youngest. When they came to Benjamin's, and the cup was found there, they did not know what to

do for grief; they cried, and tore their clothes. "How had it come there?" they asked each other.

Of course they could not continue their journey, and let their brother be taken back to the strange land of Egypt; they must go with him, and see what the great lord would say about it; so they all put back the sacks of corn on the asses again, and returned with Benjamin to Egypt.

They were taken directly to Joseph's house. He had been waiting impatiently for the steward to return. He wondered if Benjamin alone would come back, or whether his brothers loved him too well to go on without him. He was very glad to see them all return, for this showed him how fond they must be of their youngest brother.

"What is this that you have done?" Joseph said to them.

Now it was Judah who persuaded Jacob to let Benjamin come, promising to take special care of him. So Judah came up to Joseph and said:—

"I do not know how to answer you; it is God who is punishing us for our sins; we are all your servants, both we and the one with whom the cup was found."

"Oh, no," said Joseph, "I am not angry with you, only with the one who had my cup; *he* must remain and be my slave, but you can all return to your father."

Then Judah came nearer to Joseph, and said: "Oh, my lord, let me speak to you; do not be angry with your servant, for I know you are great as Pharaoh. You asked us, Have ye a father? and we told you 'Yes; and that he had one little son at home with him, the child of his old age; his brother is dead, and he alone is left of his mother, and his father loveth him.' Then

you said, 'Bring him down, that I may see him.' And we told you, 'The lad cannot leave his father, for he will not part with him.' But you said, 'Ye shall not see my face, unless your youngest brother be with you.' So we went home, and repeated all this to our father. Still he would not let the lad go, until we were nearly without food.'

"Then he said to us, 'You know that I once had two sons, that my dear wife Rachel left me; but one of them went out one day and never returned. I think some wild beast must have killed him, as his coat was found all covered with blood, and I have never seen him since; and now if ye take Benjamin from me, and any harm happens to him, you will bring down my gray hairs with sorrow to the grave.'

"So, you see, our father's life is bound up in the lad's; if we return without him, he will be sure to die. I dare not go back and see my father's face, for I promised to bring Benjamin back. Now, therefore, I pray you, let me stay here, and be your slave, and let the lad go home safely to his father. For how can I go up to my father, when I know he will die if Benjamin be not with us?"

CHAPTER XXII.

THE GUILTY CONSCIENCE.

Gen. xlv., xlv., xlvii., xlviii., xlix., l.

Now Joseph had a kind and tender heart, he had only been doing all this to try his brothers, to see if they had grown kinder than they used to be. When he heard Judah speak like this, he could no longer keep his secret to himself, so he called out to his servants,

"You are all to leave the room." When there was no one with him but his brothers, he said to them, "I am Joseph. Does my father still live?"

At first his brothers were too frightened to answer; they did not dare come near him. When Joseph saw this, he did all he could to make them feel more comfortable. He begged them to come to him that he might kiss them.

"Do not be grieved or vex yourselves that ye sold me; God let you do it that I might have the corn saved, so that you should not all die when the famine came. And now make haste, go back to my father and tell him how God has been with me all these years, and has made me lord over all Egypt. My father must come down and live here with me, and you, too, and all your families. You see it is really Joseph who is speaking to you, so fear not." He could say no more, he was so affected, but threw his arms round Benjamin's neck and cried for some time, then he kissed all his other brothers.

Joseph's brothers now felt easier; they began to talk to him, and tell him all that had happened since he was sold.

And now the news of all this came to Pharaoh; he was pleased to think Joseph had met his brothers, so he told him he should be glad for them all to come and live in Egypt. They were to take waggons for the old people and children to ride in, with all sorts of good food for Jacob and their families, and hurry back to Egypt.

So Joseph did as the king said, he gave his brothers waggons and provisions for the journey, and changes of clothes. To his father, Jacob, he sent ten asses



JOSEPH MAKES HIMSELF KNOWN TO HIS
BROTHERS.

laden with the good things of Egypt, and ten more with bread and meat for the journey down. So they started away, Joseph begging them at the last, to keep good friends and not quarrel.

By-and-bye they reached Canaan, and told the glad news to Jacob, that his dearly-loved son, Joseph, was still alive, and ruler over the whole land of Egypt.

Jacob would not believe it, not even when they repeated all Joseph's words; but when he saw the waggons which had been sent to bring them all down, then he knew it must be true, and his heart leapt for joy.

"It is enough for me," he said, "that Joseph, my son, is still alive; I will go and see him before I die."

So now all the sons' wives and children were called together, and told of the long journey they were to take, then they were all put into the waggons that were sent for them by Joseph.

Jacob was so grateful to God, that as he went along on his journey he offered a sacrifice to Him, and God told him not to be afraid of going to the strange land, for He would be with him there, and keep His promise of making a great nation of his descendants.

At last they all arrived in Egypt. Joseph had his chariot got ready, and went up to meet his father. At first they could neither of them speak. Joseph threw his arms round his father, and they both wept.

At last Jacob spoke. "Now I can die happy, my son, since I have seen your face, and you are still alive."

Then Joseph said, "I must go and tell Pharaoh that you are here."

So Joseph came to Pharaoh and told him his father, and all his brothers, and their wives and children had

arrived. He took five of his brothers and showed them to the king.

Pharaoh asked them, "What is your occupation?"

"Thy servants are shepherds like our fathers have been before us, but there was no grass for our flocks in our own land, so we pray you let us dwell here."

Then Pharaoh answered very kindly, and said they might have a part of Egypt called Goshen to live in together. Now the Egyptians, who were idolaters, used to make gods of some animals. So they did not care to see people tending these animals, and using them for food, when they considered them so holy. Therefore Pharaoh preferred that these brothers of Joseph should live quite by themselves.

Joseph now brought in his old gray-haired father, and he blessed Pharaoh. The blessing of a good old man was valued very much in those days.

Then Pharaoh asked Jacob, "How old art thou?" And Jacob said, "One hundred and thirty years. This is not as old as my fathers have been before me, but I have had much sorrow and anxiety in my life."

Then Jacob took leave of Pharaoh, and went away to Goshen, the place that had been given for him, and all his family to live in. And Joseph saw that they had all they wanted, and they were very happy till the time came that Jacob got ill. He knew that now he was going to die, so he sent for all his sons, that he might bless them. They came, and he called them all to his bedside, and told them what would happen to each by-and-bye. He said he wished when dead, to be buried in the cave of Machpelah, where Abraham and Sarah, Isaac and Rebekah, and Leah had been laid.

Soon after this he died, and his spirit went back to

the God he had loved so well. Joseph grieved very much when he saw his father was dead; he fell on his face, and wept and kissed him.

So Joseph and his brothers took their father's body and buried it, as he had ordered them, in the cave of Machpelah. A number of people, some in chariots, others on horseback, went up too, to show their respect and love to Joseph, and his dead father.

When they had all returned to Egypt, Joseph's brothers got very frightened; they said to each other, "Now our father is dead, perhaps Joseph will punish us for all our unkindness to him;" so they sent a messenger to him, saying, "Your father begged you before he died to forgive us; we pray you, do forgive us."

When Joseph heard these words he wept; he was so sorry to think his brothers could imagine he felt unkindly to them; he had forgiven them in his heart, long and long ago. Then they came and fell down before him, and said they would do anything he bade them; but Joseph made them get up, and said,

"Do not be afraid; though you were unkind to me, God made it all happen for good. If I had not been sold into Egypt, think what numbers of people would have died of famine. So do not be sad, for I love you all, and I will go on giving you food for yourselves and your little ones."

So everything went on as before the death of Jacob; the brothers lived in Goshen, but Joseph remained in Egypt and lived to be a very old man, with grandchildren and great grand-children about him.

Just before he died, he called his brothers to him, and told them that their children would not always live in Egypt, but that God would keep his word and

give them Canaan for their own land. He made them promise, that when God should bring them back there, they would carry up his bones to be buried with them, as he did not wish his body to remain in Egypt.

So he died, and here ends the beautiful history of Joseph.

CHAPTER XXIII.

MOSES AND THE PRINCESS.

Exod. i., ii.

Joseph lived long enough to have many children, and so it was with his brothers; and these were all grandchildren of the good old Jacob. Jacob had another name besides Jacob: it was *Israel*; God gave it to him when he came back from living with Laban. By that time he had grown good, and conquered all the faults of his young days. The name Israel means in Hebrew, Prince of God.

Now all the Hebrews who grew up in Egypt were called "children of Israel;" and sometimes Israelites.

After Joseph's death, the Israelites had a very unhappy time of it in Egypt. The good king Pharaoh, who had been so kind to them in Joseph's life time, died, and there was a new king. This new king was a cruel, jealous man. He said to his people, "Do you see what a number of these Israelites there are in the land? If they were to take it into their heads to join any of our enemies, who come up to fight us, it would be a very bad thing; we must make slaves of them, and so prevent them doing as they choose; and besides, numbers of them will die of the hard work."

The poor Israelites had to work very hard, and had no pay given them for it. They had cruel taskmasters

set over them, to see they did the work that was set for them every day. They, who had never been accustomed to do anything but attend to cattle, were made to build new cities for Pharaoh. Still they did not die off.

This annoyed the king very much, so he made a law, that all the little Hebrew baby boys who should be born, were at once to be thrown into the river—the Nile.

When the Hebrew mothers heard this cruel new law of the king's, they were not very willing to obey it, and whenever they could, they managed to save their little babies from drowning.

Now, there was one woman, named Jochebed, of the family of Levi, the third son of Jacob, who had a beautiful little son born. When she looked at him with her loving mother's eyes, she felt she could not give him to be thrown into the Nile, so she hid him for three months. At the end of that time she was afraid she could not hide him any longer, so she made him a little ark, or cradle of bulrushes. She pitched it well that the water should not get in. Then she laid her little baby in it, carried it down to the river's edge, and placed it safely among the flags.

After laying the cradle among the flags, the anxious mother went home, leaving her little daughter, who was named Miriam, to watch what would become of the baby. Presently there came to the river, Pharaoh's daughter with her maidens, to bathe, "And when she saw the ark among the flags, she sent her maid to fetch it."

She looked in, and there was the little baby, crying. She felt so full of pity; "Oh!" she said, "this must be



MOSES IN THE BULRUSHES.

one of the Hebrews' children!" When Miriam heard this, and saw how kind the Princess looked, she came up and said—

"Shall I go, and call you a nurse of the Hebrew women, that she may nurse the child for you?"

"Go," said Pharaoh's daughter.

Miriam brought the little baby's own mother, Jochebed. So Jochebed was engaged to nurse the child, until he was old enough for the Princess to have charge of him. There was one thing she took care to do for him, this was, to teach him to say his prayers to the *One true God*. This early lesson he never forgot.

When he had grown old enough, Jochebed returned with him, to Pharaoh's daughter, and she took him, and brought him up like her own child. She gave him the name of *Moses*, which, in Hebrew, means "Drawn forth," as she said, "Because I drew him out of the water."

So Moses lived at the palace of the kings of Egypt; he had no work to do, only to learn what the wise men taught him. But he never forgot he was of the same race as the poor Israelite slaves, and when he walked out, and saw them beaten, and forced to labor at their cruel tasks, he felt very unhappy. He would frequently go among them and try to comfort them, as he would say, "Remember God's promise that He has given to Abraham, to Isaac, and to Jacob, that one day He will bring you to a beautiful land, which shall be all your own."

But Moses' words did them very little good. They were so miserable. Not only had they always to be building houses for the king, but he forced them to make their own bricks.

One day, when Moses was out walking, he saw an Egyptian beating a poor Hebrew, who was at work. Moses was so angry, that he struck the man down, and he died. He thought no one saw him; but another day he found two Israelites quarrelling, so he tried to make them friends. They did not like his interference.

“Who made you a prince and a judge over us?” one of them said; “perhaps you think to kill me, like you did the Egyptian.”

Moses was very frightened when he found that his act was known. He was sure Pharaoh would be ready to punish him, so he thought it would be best to run away from Egypt. He was not unhappy, for he knew God wished him to help his poor brothers. God loved him, and protected him from all dangers.

CHAPTER XXIV.

THE BURNING BUSH.

Exod. ii., iii., iv.

Now when Jacob had to run away from his father's house, to escape Esau's anger, after traveling some time he came to a well.

So it was with Moses. He had to run away from his grand home in Pharaoh's palace. He had no time to prepare anything to take with him. He had no friend to bear him company, yet he was very happy, for he knew that God was with him.

When he came in sight of this well, he sat down, and presently came seven young maidens, to draw water for their flocks. They were the seven daughters of the priest of Midian. They filled the troughs with water for their thirsty sheep to drink. But some rude shep-

herds came and drove the maidens away, and brought their own sheep up to drink from the troughs.

When Moses saw what trouble the shepherdesses were in, he came forward to their help, and would not allow the men to use the water, which had been drawn. When they came home to their father, he said to them—

“How is it that ye are come so soon to-day?”

They said, “An Egyptian (Moses was dressed like one) took our part against the shepherds to-day, and helped us draw water.”

“And where is he? Why did you not bring him in? Call him, that he may eat bread with us.”

So they called Moses, and the old man asked him if he would like to live with them. Of course Moses said yes; and after some time, the old priest gave him one of his daughters for a wife.

So Moses lived on this quiet life, taking care of his father-in-law's flocks; it was a great change from his life in Egypt; he was always out in the open air. Here he could watch the flowers grow, hear the birds sing, and think of the great God, whose wonders he saw daily. Then tending the little innocent sheep and lambs made him patient and tender-hearted.

Still Moses was not happy; his thoughts were often with those poor slaves he used to watch in Egypt. How he longed to help them; but he knew he must wait till God should speak to him.

And now God *was* going to assist them.

Although the wicked king Pharaoh had died, the children of Israel were no better off. A new Pharaoh had come, but he was as cruel as the other, and the Israelites were as miserable as before. At last they

cried to God to help them, and He listened to their prayers, "and God remembered His promise to Abraham, to Isaac, and to Jacob."

So one day, as Moses was leading his father-in-law's flocks on a mountain, he looked up, and saw a bush on fire. Wonderful to say, although it went on burning, the bush did not waste away.

Then Moses said, "I will now turn aside and see this great sight, why the bush is not burnt."

He was just going up to look at it, when he heard a voice, calling out "Moses, Moses!"

It was God's voice.

It said, "Moses, Moses!" and he said "Here am I." Then God said, "You must not come any nearer, for *I* am here; this is holy ground. I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

The voice went on to say, "I have heard the prayers of my people in Egypt, and the Egyptians shall not continue ill-treating them, but I will keep my promise and bring them to Canaan. You are to go to Pharaoh, and tell him he is to set them free."

When Moses heard these words, he was frightened. "Who am I," he said, "that I should go and speak to Pharaoh?"

But God made him feel quite happy when He said, "I will be with you. And this burning tree shall be a sign that I have sent you, and let me tell you further, when you have brought the children of Israel out from their slavery in Egypt, ye shall worship me in this very mountain."

God told Moses that before speaking to the king, he was to call some of the oldest Israelites together

and tell them to have good hope, as God was going to deliver them.

"But," said Moses, "perhaps they will not listen to me, or believe it is You who have sent me."

Then God answered him, "You shall do some wonderful things, that will make them believe you." He said, "What have you in your hand?" and Moses said, "A rod."

Then God said to Moses, "Throw your rod upon the ground." Moses did so, and it was changed into a serpent. Moses was afraid, and ran away from it.

Then God said, "Put out your hand and take it by the tail." Moses at once obeyed; he caught it, and it turned into a rod again.

Now God said, "Put your hand into your bosom." And he put it in. When he took it out, it had turned white as snow; it was covered with leprosy. Leprosy is a horrible disease. But Moses was not afraid this time; he knew that God would soon make it all right. So when God said, "Put your hand into your bosom again," he did so, and when he pulled it out, it was no longer leprous, but well, like his other flesh.

God told him when the people should see these wonderful signs, they would surely believe He had sent him, but if they did not, He would show them yet more wonders.

Then Moses said, "Oh, my Lord, I am not able to speak well." God told him He would teach him what to do; and his brother Aaron, who was coming to meet him, should speak for him.

Aaron was Moses' elder brother. He was good and clever, and could speak well, so Moses was to tell him



MOSES AND AARON BEFORE PHARAOH.

what God wished to be said, and Aaron was to speak the words.

Moses now went back to his father-in-law Jethro, and told him all that God had said to him in the mount, and how he must go to Egypt at once. Jethro bade him good-bye, with the words, "Go in peace."

So he took his wife and their two little sons to the land of Egypt. He soon met Aaron, who was very glad to see his brother. Moses told him all God's words, and showed him the signs which God had so graciously given him.

The poor Israelites were rejoiced to hear the good words and to see God's signs; they believed all Aaron said, and they prayed to God, and thanked Him for remembering them in their distress. So they were grateful, but they had to be patient too, for Moses could not lead them out of Egypt yet.

CHAPTER XXV.

PHARAOH; OR, THE STONY HEART.

Exod. vi., vi., vii., viii., ix.

The next thing Moses and Aaron did, was to go to Pharaoh. They told him, "God wishes you to let His people go."

"Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."

Pharaoh was an idolater; and, worse than this, he was haughty and cruel.

He did not try to do right; he was very angry with Moses and Aaron for interfering with his slaves, and

he ordered the taskmasters to give them even harder work than before.

When Moses and Aaron came out from seeing the king, some of the people met them and said, "Oh! why did you not leave us alone? we are worse off than we were before; our tasks are heavier than ever." Moses felt very sad when the people spoke in this way; they had so little faith. He made them no answer, but prayed to God for help. God answered Moses, and told him to go with Aaron to the king again taking his rod in his hand. He did so, and Pharaoh saw it turn into a serpent; but still he would not believe God's message. He would not let the people go; his heart was so hard.

Then God told Moses to go out the next morning, and meet Pharaoh when he went to the river to bathe. So Moses and Aaron went and said to the king, "Now you shall know that the Lord can do anything. As you will not let His people go, He will do this wonderful thing among you."

Moses then stretched out the rod he had in his hand, over the river, and it turned into blood. The same thing happened to all the water throughout the land of Egypt. For seven days the Egyptians had no water to drink. Still Pharaoh did not let the people go. This is called the first plague.

When God found that Pharaoh would not obey Him, He sent another plague.

Aaron stretched out the rod, and frogs came up out of the river, the ponds and streams. The whole land of Egypt was covered with them. Pharaoh sent to Moses and asked him to beg his God to take the frogs away, and then he would let the people go.

When Pharaoh saw the trouble was over, he broke his word. He said his slaves should not go.

Aaron stretched out the wonderful rod, and another plague came. This time the dust of the earth was turned into horrid little insects. This did not move Pharaoh's cruel heart; so another plague, the fourth, was sent.

Swarms of flies filled the air; they were everywhere. Pharaoh's palace was full of these worrying flies. He sent for Moses and Aaron, and said to them, "You may go and take your people to sacrifice to your God. Get this plague taken away from us."

Even now Pharaoh did not keep his word. When God took away the swarms of flies, the poor slaves were still kept at their tasks.

So God sent another plague, the fifth. Numbers of the cattle fell ill, and died. When Pharaoh saw that so many of the horses and camels and sheep and oxen were dying, he got frightened. Still he was too proud, and haughty to set the people free.

CHAPTER XXVI.

PHARAOH; OR THE STONY HEART—Continued.

Exod. ix., x.

Pharaoh continued as proud and disobedient as ever, so now came a more painful punishment. He and his people were covered with boils, and sores all over their bodies. Still his hard heart would not give way; then another plague was threatened. God told Moses to say to Pharaoh, "As you will not let my people go, tomorrow I will send such a storm of hail as has never been seen in Egypt till now.

So Moses stretched out his hand to Heaven, and the Lord sent thunder and hail, and such lightning that fire seemed to run along the ground. The storm killed all the people and cattle that had been left out in the fields; it destroyed the corn and grass, and the rye. But in the land of Goshen, where the Israelites lived, there was no hail. Pharaoh, with all his boasting, was a coward; the storm terrified him. He sent for Moses and Aaron and said, "I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord, that there be no more thunder and hail, and I will let you go: ye shall stay no longer."

Moses did not believe in this penitence that came from fear. He knew it was not real; so he told Pharaoh, "I will go out, and spread forth my hands to the Lord, and the thunder and hail shall cease, that you may know that the whole earth is the Lord's; but as for you and your servants, I know that you will not yet fear the Lord God." Then Moses went out and spread forth his hands. The storm ceased; no more rain fell upon the earth, Pharaoh's fears left him, and his heart grew hard again. As Moses had said, he would not yet let the children of Israel go. So now another plague must come.

Moses and Aaron stood before Pharaoh and told him, "If you refuse to let us all go, to-morrow your land shall be filled with locusts." These are little green insects, that appear in such swarms, that the very air is darkened with them.

Pharaoh's servants tried to persuade the king to do as Moses wished; they said, "We have had trouble enough through these slaves; let them go, or all Egypt will be destroyed." But Pharaoh was hardened, he

would not listen to them; it only made him more angry with Moses and Aaron; he ordered them to be turned out from his presence.

So Moses stretched out his rod, and God brought an east wind, which blew all day, and all night to bring the locusts. When morning came, the whole land, and even the air was full of them: the very sky was dark; they ate up all that the hail or lightning had not destroyed. Everything looked dreary. No refreshing green met the eyes of the poor sinful Egyptians as they walked out: no grass, no flowers, not even leaves on the trees.

Then Pharaoh called in haste for Moses and Aaron. "I have sinned against the Lord your God, and against you; only forgive me this once; pray to your God to take this death away." Moses prayed to God; He sent a strong wind again, and it blew away all the locusts. Still Pharaoh would not set Israel free.

Now came a plague which, perhaps frightened them more than any that had yet been sent. Moses stretched out his hand towards Heaven, and God sent a thick darkness, such as had never been felt before. For three days not the least light appeared in Egypt. The people dared not stir from the places where they were at the moment when the darkness fell upon them. There they remained till the glad light came back. Only in Goshen, where the children of Israel lived, was there light.

Pharaoh's heart grew harder still, and he treated Moses, God's messenger, as an enemy. "Get you from me," he said to him, "see my face no more. If you come again to me, that day you shall die." Moses

answered, "You have spoken well; I will see your face no more again."

CHAPTER XXVII.

ISRAEL FREE, OR THE FIRST PASSOVER.

Exod. xi., xii.

The tenth plague besides being the most awful one to the Egyptians, is to us Jews, the most important, as with it comes the history of our first Passover. God said to Moses, "I shall bring one more plague upon Pharaoh; afterwards he will let you go. At midnight I will go forth in the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, to the first-born of the maid-servant that worketh at the mill. And all the first-born of the beasts shall die. But among the children of Israel none of this sorrow shall come, that all may know, how that the Lord doth put a difference between the Egyptians and the Israelites."

"And these are my commands for my people of Israel: each family is to take a lamb. The master of the house is to kill it, and sprinkle some of the blood on the side post of the door. Then they shall roast the lamb, and all the family eat of it at midnight. They are not to sit down to the meal, but stand dressed, ready for the journey, with their shoes on, and their walking *staves* in their hands."

Moses told all this to the people; he explained to them, that God would pass over their houses and not enter to destroy their first-born, as He would in the houses of the Egyptians.

Moses told them, besides, that, in order never to for-

get what God should do this night in Egypt, they were always, every year, for seven days to eat unleavened bread, that is, bread not baked as at other times, but made and baked hurriedly, as theirs would be that night.

So the people did as Moses commanded: a lamb was taken and killed, one for every family; and at midnight, when the Angel of Death passed through the land of Egypt, the children of Israel were keeping their first Passover—not comfortably, as we do now. They were standing round their tables eating lamb with bitter herbs, their clothes on ready for their journey, their staffs in their hands, and the newly-made bread laid unbaked upon their backs.

And now in the midst of the night, a great cry was heard through the land. In every house there was one dead. God's word had come true, and He had slain all the first-born. The haughty king could not keep away the Angel of Death, any more than the poor servant maid could.

Now, in very deed, Pharaoh and the Egyptians are all anxious to get rid of these terrible slaves. "Go forth! go forth!" they say, "for we are all dead men." Fortunately, the people were ready to start. God, through Moses, had warned them how it would be when this tenth plague came. The Egyptians gave them of their jewels, and their silver and gold, and clothes; anything, everything, only to be rid of them. In this way, the Israelites were a little repaid for the long years they had been made to serve as slaves; whilst they had no pay for all their hard labor.

So Moses and Aaron led them out of Egypt—men, women, and children; a very large multitude. They had



PHARAOH APPEALING TO MOSES TO DEPART
WITH THE CHILDREN OF ISRAEL.

been several hundred years in Egypt, as God told Abraham would be the case. Their bread, which they had to carry on their backs in pans, was baked by the heat of the sun as they journeyed along.

So at last they were all free from the cruel king, Pharaoh. God had remembered His promise to Abraham, Isaac, and Jacob, and His chosen people went forth towards the Land of Canaan.

CHAPTER XXVIII.

THE CROSSING OF THE RED SEA.

Exodus xiii., xiv., xv.

Moses and Aaron led the people up out of Egypt towards the "Promised Land;" but God showed them the way. In this manner: in the day time, "He went before them in a cloud, and at night in a pillar of fire, to give them light." This never left them till they reached Canaan, which was for a very long time. When God wished the people to stop in any place, the cloud stayed; and when it moved on again, they knew that they were to take up their tents, and move also.

When Joseph died, he had made his brethren promise to take away his body when God should bring them up from Egypt. Moses now kept that promise; and although the children of Israel had to hurry away, Joseph's bones were not left behind in the strange land.

Soon after the Israelites had left Egypt, Pharaoh's wicked heart hardened again, and he was sorry that he had let his useful slaves go. He called to his servants, "What is this that we have done, that we have let Israel go from serving us? Get ready my chariot, we will follow after them, and bring them back." So

the king started off with a number of his soldiers in chariots and on horseback.

Now the children of Israel had gone towards the seashore, and had by this time reached the Red Sea. The cloud had stopped; so they too had come to a stand-still, and were pitching their tents, when suddenly, they looked up, and to their horror, saw their old enemies, the Egyptians, coming towards them in great numbers.

They were very frightened, not grateful nor trusting as they should have been. "Oh, why did you bring us up from Egypt," they said to Moses. "It would have been better to die there than to be brought here to be killed in the wilderness!"

But Moses, always patient and loving to the people he had to guide, was not angry with them; he tried, instead, to make them feel brave. "Fear not," he said. "Only stand still, and ye shall see how God will save you. The Egyptians whom you see to-day, you shall never see again. God will fight for you. You will not have to do anything." Then God told Moses what he was to do; how he was to take his rod, and stretch it over the sea; then the waters of it should divide, and there would be a dry path for his people to pass.

The Egyptians were very surprised all at once to find the Israelites shut away from their sight; there was instead only a black cloud to be seen. This was the cloud of God, which He had moved round to the back of the Israelites, so that the Egyptians should not see them.

Moses stretched out his hand over the sea; and all that night God caused a strong wind to blow, and soon the sea had divided; the waves had rolled back on both

sides; there were two high walls of water, and a dry path in the middle. Along this the Israelites passed, walking in safety till they reached the opposite shore. Not one of them, nor any of their cattle, had been hurt.

Now when the Egyptians saw them crossing over, they thought, "Oh, we will follow; they shall not escape us in this manner." So, in dashed Pharaoh and all his servants; but when they were in the very middle of the sea, back came the waves; there was no longer a dry path, but everywhere water. God's people were saved, and now came God's punishment on those who had refused to obey Him. Of all the grand army that had left Egypt so full of anger and pride, not one returned. Pharaoh, and all his men and horses were drowned in the midst of the Red Sea.

When the children of Israel saw this wonderful work, that the Lord had done in bringing them across the sea, and drowning all their enemies in it, "they feared the Lord, and believed in Him." They felt so happy, that they must sing their thanks to God. So the women took their musical instruments, and played for them; whilst they all joined in such a lovely hymn of praise and thanks to God.

"I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." And Miriam, Moses' sister, that same one who had watched the cradle on the river, took her timbrel, and sang and danced, leading the other women.

They all felt joyous, the time had passed when they had cruel taskmasters and hard work, now they were a free people, going forward to their own land—Canaan, promised so long before by their God.

After the wonderful crossing of the Red Sea,

Moses had led the children of Israel into the wilderness; they had travelled there for three days without finding water; instead of having a little patience, they all came grumbling to Moses for not taking them a better way. Soon, however, they came to some water, but their troubles were not over, for on tasting it, they found it too bitter to drink. Moses prayed to God at once, and God showed him a tree, which he was to throw into the waters. Moses did this, and the water was sweet, so that they could all drink as much as they liked of it.

CHAPTER XXIX.

FOOD FROM HEAVEN.

Exodus xvi., xvii.

There was no corn, nor anything like that to be found growing in the wilderness. So the people came murmuring to Moses and Aaron,—“Oh, why did you not leave us to die in Egypt; at all events, we had plenty to eat there, and now we must all die of hunger.” Moses was very, very patient. He did not answer them unkindly, but said, “Only wait, then you shall see what God will do for you.” God said to Moses, “I have heard how the people grumble; I will give them bread, and they shall know that I am the Lord their God.

The next morning, when the people got up, they noticed that the ground was covered with white; it was something small and round, such as they had never seen before. “What is it?” they asked each other. Moses told them, “This is the bread which the Lord giveth you to eat.” They called it *manna*. Moses said that God would provide them every day like this, so that they

were to gather just what was wanted for the day's eating. They were not to save any, except on the sixth day, when a double portion would be sent, that they might save enough to eat on the Sabbath Day. They were not to look for any on the Sabbath, as no work was to be done, and in fact, no manna would be found on that holy day.

The people liked the manna very much, it had a nice sweet taste like honey. Some of them ate it as it was, others ground it into flour for cakes, and baked it. Some of the people were wicked enough, in spite of what Moses said, to save some of the manna over night; when they looked at it in the morning, it was bad and full of worms. Others, too, disobeyed by going out on the Sabbath to gather it, but, of course, there was none to be found. Moses was very angry with these disobedient ones, and so was God. He told them if they wished to please Him, they must keep the seventh day holy, and do no work on it.

A little while after this, the people could again find no water to drink, for in this wilderness, there were very few streams, or wells of water. The children of Israel thought it very hard to be so thirsty; they were cross with Moses. "Give us water that we may drink," they impatiently cried. "Why did you bring us up from Egypt to kill us and our children, and our cattle with thirst?"

Moses was in great trouble when he saw the people so angry; he was frightened that they would stone him, so he prayed to God. He said, "What shall I do to this people, they are almost ready to kill me with stones?" Then God answered him, "Go, take your rod, the same one you used in Egypt during the plagues, go up this

mountain; I will be with you, and when you come to a rock, strike it with the rod, and water shall come out from it for all the people to drink."

So Moses did as God said. He called some of the chiefs of the Israelites to go with him to a mountain, called Horeb. He struck the rock there, and water in quantities rushed out for the thirsty people.

CHAPTER XXX.

SINAI AND THE TEN COMMANDMENTS.

Exodus xix., xx., xxiv.

Some weeks after the children of Israel had left Egypt, they were still in the wilderness. They had travelled some distance, and were now come to a mountain, named Sinai. This was the very same where Moses saw the burning bush, and now he had led the Israelites to it, as God had commanded: "When you have brought the children of Israel out of Egypt, you shall serve me upon this mountain." So they all took out their tents, opened them, and pitched them by the Mount.

Then God called Moses up to the Mount, and said, "You see how I have kept my promise, and brought you here from Egypt, now say to the children of Israel, if they will do all that I tell them, they shall be my own chosen people whom I will love, and they shall teach all the other nations to know me." So Moses came back to the people, and told them what God said. They all answered, "Whatever God tells us to do, we will obey."

Then Moses returned to the mountain, and told God the people's words, and the Lord said, "I shall come

to you in a thick cloud, and all the people shall hear when I speak to you. Go tell them to be ready; let them wash their clothes, that they may all put on clean garments by the third day, for then I shall come and speak with you."

Moses came down to the people, and told them all this; how, in three days, they would hear the voice of the great God. He told the people they were not to come too near the mountain, for it was holy; they were to put a fence all round, to keep even the cattle from it.

When the third day came, there was loud thunder and lightning, and on the top of the mountain, fire and thick smoke. Sinai, the mountain itself, shook and trembled. Then the sound of a trumpet was heard, getting gradually louder and louder. All at once it was still; then God's almighty voice was heard, calling to Moses to come up into the Mount with Him.

So Moses went up, and the people trembled with fear. They had never seen, nor heard anything so awful before, and they heard the voice speaking "out of the midst of the fire." God's words were the Ten Commandments, which follow:

1. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage."

2. "Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth

generation of them that love Me, and keep My commandments."

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

4. "Remember the Sabbath Day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it."

5. "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

6. "Thou shalt not murder."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness against thy neighbour."

10. "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

The people were so glad when God had finished speaking; they had gone away as far as they could from the Mount Sinai, and now they said to Moses, "Oh, pray speak with us instead of God, for we are afraid we shall die if we hear His voice again!"

But Moses said, "Do not fear, God wished you to hear

Him, that you may have an idea how great and awful He is. Perhaps it will make you more ready to obey Him in future."

Moses now got ready to go up into the mountain, to hear what else God wished the children of Israel to do; but before he left the people, he told them they were to obey Aaron as their leader whilst he was away.

So Moses remained in the holy mountain with God forty days and forty nights. During the whole of that time he had nothing at all to eat or drink, yet he never felt hungry, or thirsty, or tired, it was quite enough for him that he was with God. God gave him rules for the people, what they were to do, and what they were not to do. He said if they would only love Him with all their hearts, and follow all His wishes, they should live so happily in their own land of Canaan, and always be His own chosen people.

Before Moses came down from the mountain, God gave him two flat pieces of stone. These were called "The two tables of stone." God had made them Himself, and had written on them the Ten Commandments. He told Moses to teach them to the people, that they might never forget them.

CHAPTER XXXI.

AARON AND THE GOLDEN CALF.

Exodus xxxii., xxxiii., xxxiv.

Now when Moses went up into the Mount, the people did not know how long he would be away from them. At first, they behaved well, and did all that Aaron told them, but as the weeks went by, and no Moses appeared,

they were wicked enough to doubt his word, and to think he did not mean to return to them. This idea made them very angry. What should they do in the wilderness? How were they to get to Canaan without Moses to lead them?

They actually came to Aaron and said, "Up, make us some gods which will go before us to show the way, for we do not know what has become of Moses." Aaron was very grieved when the people asked this wicked thing, but he was afraid of them if he refused, so he said, "All of you bring me your gold ear-rings."

So the people brought Aaron their ear-rings, and he melted them all down in a fire, and made the gold into the shape of a calf.

The Israelites who had seen the Egyptians worship calves, and bulls, and sheep, were ready to follow this bad example. They had only a few weeks ago seen the glory of the true God, and heard His voice, telling them "they must not make any images, nor bow down to them," so that Aaron even was surprised to see them all dancing before this dead lump of gold.

But so it was, and they cried out, "These be thy gods, O Israel, which have brought thee up from the land of Egypt." The next day they sinned yet more, for they brought sheep and oxen, and burnt them before the golden calf for sacrifices.

When God saw this wickedness. He said to Moses, "Go, get you down to this people, whom you have led out from Egypt. They have disobeyed My commands. I told them they must only worship Me, and now they have made them a golden calf, and they are praying and sacrificing to it. Go, leave Me, I shall destroy them all for their ingratitude; but you, My loving, faithful

servant, I will save, and you shall be the father of a great nation."

Moses prayed to God not to do this. He said, "Oh, forgive them, remember Abraham, Isaac, and Jacob; you promised them their children should come and live in the land of Canaan. Forgive them." Then God heard Moses' prayer.

So Moses went down from the mountain, having in his hands the sacred Tables of Stone. But when he came near the tents and found all the people dancing and singing before the idol, he was so angry with them that he threw the two tables to the ground, and broke them in pieces. He said the people were much too wicked to have anything so holy given them then.

"Then he took the calf and burnt it in the fire, and ground it into powder." This he threw into the water, and made the children of Israel drink it.

He was very angry with Aaron for making the calf.

"Why did you let the people sin like this?" he asked him.

"Oh, do not be angry with me," Aaron said, "You know what the people are, I was afraid they would kill me if I refused."

Then Moses asked which of them were sorry for their sin. A number of men came forward. Moses told them to go and slay those who would not leave off worshipping the calf, and they obeyed. God said He would not go up to guide them as He had before, but He would send an angel. When Moses heard this he was very grieved, and he prayed the Lord so earnestly not to leave them, that God again granted his request.

God then told Moses to cut two fresh pieces of stone, the same shape as the first which he had broken, to



RETURN OF MOSES FROM MOUNT SINAI.

bring them up into the Mount, and He would write on them again.

So Moses went up into the Mount, and remained alone with God another forty days and nights. As before, when he was in the Mount, he neither wanted bread to eat, nor water to drink all this time. God was speaking with him.

CHAPTER XXXII.

THE HOLY DAYS AND THE HOLY HOUSE.

Exodus xxiii., xxv., xxvi., xxxiv., xxxv.; Leviticus xxiii.

The second time that Moses was up in the Mount, the people waited patiently for him. When at last he came down with the two Tables of Stone in his hand, they were afraid to draw near—his face shone, he had been so long with God, that God's glory seemed to be shining forth from him.

During the forty days that Moses was up in the Mount, God told him a great many things. He repeated again that they were always to keep the Sabbath Day holy, and not do any work on it, for He could not love those who broke this commandment.

Then He told Moses that the Israelites were to have three very holy times, or "Festivals," in every year.

The first was "Passover," which we were to keep for seven days every spring time. No *leavened* bread was to be eaten all the week, only the *matzos* or *unleavened* bread. This was ordered, to make us remember how we were saved from being slaves in Egypt, and led safely over the Red Sea.

The second festival was "Pentecost." The time for this, was when the corn and fruits were beginning to

get ripe. Then a holy day was to be set aside, for the people to bring offerings to God from their early harvest.

The third was called "Tabernacles." It was to be kept later in the year, when all the harvest was gathered in. It was to last seven days, and offerings were to be brought. The people were to put up tents, and live in them, that they might never forget how the children of Israel were obliged to live in tents, during the years that God led them in the wilderness.

Besides the three festivals, the Israelites were commanded to keep two more solemn holidays in the fall.

The first was the New Year's day. On this day the trumpets, which God commanded Moses to make, were sounded.

The second of these "solemn days" was the Day of Atonement. The Israelites were commanded to fast and to repent of all their sins on that day, and they would be forgiven by God.

But the most particular thing that God spoke to Moses about, was a house, or "Sanctuary," that the people were to make for Him to dwell in. Why did God order this? Did He want a house? But He thought that it would be a kindness to the Israelites if He allowed them to make a dwelling place for Him.

So Moses called to the people, "We are to make a house for God, will you all help? If so, you must all bring me whatever you have, that will be of use in building this house. It is to be called 'The Tabernacle,' and I will tell you how it is to be made; then you will see what sort of things will be wanted for it.

Moses then told them that, "First of all, they would make a large wooden tent, whose size God has told him.

Outside of this must be a yard or court, as it is called. Then the tent must be covered with curtains of different colors and materials. The outer ones must be thick skins of animals, and the inner ones are to be made of a mixture of linen and wool, dyed blue and scarlet."

The tent inside was to be divided into two parts by curtains drawn across it.

The farthest part was called the "Holy of Holies." The very name tells how sacred it was to be. This was the place where the stone Tables, or book written by God, were to be kept. Moses was to make a wooden box to hold them. This was called the Ark. There was to be a golden cover on the top of it, with an angel in gold at each end.

This was the Mercy Seat. No candles or lamps were ever used here.

The God of Israel—the God of love and mercy—dwelt here between the two angels, or cherubim as Moses called them. A curtain, or veil, was hung across this holy place.

The other part of the Tabernacle was called the Holy, or Sanctuary.

First, on one side there was to be a golden table, and on it were to be placed twelve loaves of holy bread, or shewbread. These were to be fresh every Sabbath. The plates and spoons used here were all of gold.

On the opposite side of the table there was to be a golden candlestick, with seven branches. Holy oil was to be burnt in this.

In the middle of the Tabernacle was to be a grand golden Altar. It was not for the sacrifices, but to burn sweet spices, or incense upon.

In the court outside the Sanctuary and the Holy of Holies, Moses was to set up two things.

The first was an Altar for the burnt offerings. It was to be a hollow wooden case, filled with earth, with brass outside, and very large indeed, as sacrifices of a great many animals at a time would often be made on it. All that the priests would use in sacrificing, such as dishes, pots, forks, and fire shovels, were to be made of brass.

The other thing in the court, was a bath of brass. This was called the brazen laver. It was to be filled with water, and the priests were to wash in it.

CHAPTER XXXIII.

THE PRIESTS.

Exodus xxviii.

Jacob's sons married and their families grew. Each of these twelve families became known by the name of one of the sons of Jacob, and they and their children after them, were from that time known and spoken of as "the twelve tribes of Israel." Thus we hear of the tribe of Reuben, the tribe of Simeon, the tribe of Levi, and so on. God told Moses, that the land was to be divided into twelve portions, one to be given to each tribe, when they should reach Canaan.

Moses and Aaron belonged to the tribe of Levi. God chose their tribe for a special purpose. They were not to have a share of the land with the others, when it was divided; they would not require it. They were not to be farmers, or shepherds, or workmen, as their tastes might make them. The tribe of Levi was to keep itself

for the service of God. The family of Aaron, the "Cohanim," were to be the *priests*, that is, they were to pray for the people, offer up sacrifices, burn the holy incense, help to judge the people, and to spend all their leisure time in studying God's word—the Law, so as to be able to teach it to the children of Israel.

Aaron himself was to be the first "High Priest," that is, the chief over all the other priests. His duties were very sacred. He only was allowed to enter into the Holy of Holies—and that but once a year, on the Day of Atonement. Every seven years, on the Feast of Tabernacles, he was to read aloud to the people all the principal laws, "that they might listen and learn, and fear the Lord, and do all the words of the Law." He was to bless the people, and it was the high priest who might inquire of God what the people were to do at times, when they did not know themselves how to act.

God told Moses He wished the priests to wear white linen clothes, different from the other Israelites.

Now Aaron, the high priest, was to wear a white robe, a girdle and drawers like the other priests, but besides these he was to have:

The ephod. This was a very lovely garment; it was made of fine linen, worked all over in colors and gold thread; it covered the top part of the body, and on each shoulder was a large onyx stone, with the names of the twelve tribes of Israel, six on one and six on the other shoulder; this was to show the people that the high priest would pray to God for them all. He also wore:

The breast-plate; it was of the same material and color as the ephod, square-shaped, and on it were four rows of precious stones, three in each row, twelve in all, that is, one for each tribe. By looking on these stones,

the priest was at times able to find out God's wishes for the people.

The golden plate, or crown, finished the high priest's dress; it was worn by him over his white cap or mitre, just over his forehead; it had these words engraved on it—"*Holiness to the Lord,*" to show how holy the priest's office was. Just as a king wears a crown, so the high priest had this to wear, as he was the religious king or head of the people of Israel.

CHAPTER XXXIV.

THE OFFERINGS FOR GOD'S HOUSE.

Exodus xxxi., xxv., xxxvi., xl.

The people had listened attentively all the time that Moses was speaking to them about the Tabernacle. When he had finished they all went home to their tents, to see what they could find that would be useful for this holy house of God.

Some brought cloth of different colors; there was blue, and scarlet, and purple: some brought fine pieces of linen; some, skins of animals; others, who were richer, the great men or "rulers," brought silver and gold, and brass or precious stones. Many brought sweet smelling spices, or oil for the lights, and for anointing the priests, and many who found they had beautiful wood, brought it, too, to Moses.

The women did their share, too, for all, who were clever with their fingers, helped by spinning and embroidering. Of course they wanted some one to teach them how it was to be done, so God told Moses that there were two men whom they would find more

clever than the rest, and they would show the people just how they were to set about the work; their names were Bezaleel and Aholiab; they would make the patterns for the people who had to embroider, or carve, or engrave.

The people kept on bringing their gifts to Moses, and working away under the orders of these two wise men, until at last there was really more ready than was wanted for the Tabernacle. Then Moses sent word through the camp—"Let neither man nor woman make any more work for the offering of the Sanctuary." So the people left off bringing, and at last, by-and-bye, after many a month of hard work, all was finished. How delighted and proud the people felt when Moses looked at the work, and said it was well done. It was all just as God had commanded; Moses was so pleased with them, that he blessed them.

God now told Moses to set up the Tabernacle. This was exactly twelve months after the first Passover, when Israel was led out of Egypt by Moses. So Moses had the tent or Tabernacle put up, and covered over with the curtains. Then he took the two tables of stone, laid them in the Ark, and placed the Ark in the Holy of Holies, drawing the veil or curtain before it. Then he put the table with the shew-bread—the golden candlestick with its lamps all lighted with holy oil, and the golden altar in the Sanctuary; now, for the first time, he burned the sweet incense on it.

Moses then hung the curtain at the door of the Tabernacle, and outside of it placed the altar for the burnt offerings. Here he stayed whilst he offered upon the altar the sacrifice which God had commanded him.

Then he set up the laver in its place and put water

in it, and Moses and Aaron and his sons washed their hands and feet.

Moses now took the beautiful holy garments that had been made for the priests, and put them on Aaron and his sons. After this he took some of the holy oil and poured it on their heads; this was called "anointing;" he anointed, besides, all the things that were in the Tabernacle. Then he had the court fixed up all round the Tabernacle, and the work was finished.

And now a cloud covered the tent of the congregation, and "the glory of the Lord filled the Tabernacle." God had indeed come to dwell among His people.

The sweet-smelling incense was offered by Aaron and his sons, the priests, on the golden altar; the perfume filled the whole Tabernacle. Moses and all the people rejoiced when they looked and saw how near God was to them.

CHAPTER XXXV.

SACRIFICES.

Levi. i., ii., iii., iv., v., vi., vii., x.; Num. x., xi.

The sacrifices or offerings were brought to the Tabernacle for different reasons. If a man or woman, or one of their children had been very ill, and God had made them well, or suppose they had been saved from a great danger, then, to show their thanks to God when they came to worship Him in the Tabernacle, they would bring an offering to the priest, to lay on the altar for them; this would be a thanksgiving offering. But sometimes there was a much sadder reason to make them come with the offering. If a person had sinned and broken one of God's commandments, when he came

to pray for forgiveness, he too brought an offering to the priests; this was called a sin offering.

Then, if the people were going out to war, the priests would offer up special sacrifices as they asked God to help the people in their battles.

And then there were offerings for many other reasons.

The sacrifices, by themselves, would not have pleased God if there had been no repentance with them.

The offerings were of different kinds; they might be made of animals, such as oxen and sheep, or birds, or else of fruit, vegetables, or corn; sometimes wine and oil were added. The fire which was used by the priests was always kept burning on the altar, nor was it ever used for any other purpose. It was called "The Holy Fire," and no other fire was ever burned on the altar.

Now, although there was such a strict order about this, two of Aaron's sons, named Nadab and Abihu, disobeyed it; in this way: They took some common fire in their censers or shovels, and put the holy incense on it. A fearful punishment came upon them. A fire devoured them, and "they died before the Lord." Aaron was not allowed to mourn for his sons. "No," said Moses, "you may not weep for them; you must show the people that you believe whatever God does is right."

So there was no mourning for these two unfortunate sons of the high priest, and soon after, the cloud lifted up off the Tabernacle. This was a sign that the people were to take up their tents, and go on their journey. All this time, from the giving of the Ten Commandments, while the Tabernacle was being made and set up the children of Israel had remained by the holy mount of Sinai. But now the trumpets sounded.



THE ISRAELITES ON THE MARCH.

God had told Moses to make two silver trumpets. The people had their tents over such a large space, that it would not have been easy to get them quickly together without something of this kind.

The priests blew them once if they wished only the elders and princes to come to Moses, but if all the people were to leave their tents, then they were to blow twice. So now the trumpets were heard through the camp, twice, and the word was passed that they were to journey on again towards Canaan. The Ark was taken by the priests, and carried first in front of the people. When the cloud of the Lord stopped, the Ark stopped, and all the people did the same; and when the cloud moved on, the priests again took up their precious charge, and all the people followed.

Soon after this the people began to grumble: "We are tired of this manna. Why does not God give us a change of food? In Egypt we had all sorts of nice things to eat—fish, and fruit, and vegetables, while now we have nothing but this manna."

They forgot all about the unhappy life they had led as slaves, which must have spoiled the taste of these good things.

God was angry and grieved with them. So he told them He would give them what they wished, and they should see if they would be any better for it; yes, they should have meat to eat with this manna. Then there came quantities of sea-birds called quails. The people were delighted; they gathered them up eagerly, and began to eat of them. But soon their pleasure was stopped. God was angry at their greediness, and numbers of the people died.

CHAPTER XXXVI.

THE SPIES.

Num. xiii., xiv.

Ever since the Law had been given from Mount Sinai, the children of Israel had been journeying on towards Canaan; they were now getting near to it. They thought they should like to know a little as to what sort of a country it was, and what sort of people lived in it. So God granted their wish. He said to Moses, "Choose twelve men, one for each tribe, and send them on to Canaan." When the twelve men had been decided on, Moses told them this:—

"You are to go to Canaan, and get up to the top of one of the mountains, then take a good look at the land; see if there are many houses together, making towns, or whether the people live more in tents as we do. Notice if they seem weak or strong, few or many; see if there are many trees, and whether things grow well there, and bring us back some fruit, that we may know what kinds we shall have. Be of good courage, for God is with you."

So the twelve men started off. They were called the *spies*, because they went to spy out the land. They were forty days going about to the different parts. At one time they came to a small river, or brook where they found some lovely grapes growing, such bunches they had never seen before; so they said, "We will take some of these home, and show to our friends." They cut one bunch, which was so large that it was too heavy for one man to carry by himself.

Some of the other spies picked figs and different

fruits to bring back to the people. They saw, too, plenty of corn and grass, and such quantities of honey that it was dropping out of the trees, where the little bees had been busy making it. They saw there were large cities and towns, with walls built all round them, and the people in them looked to be very strong. Some of them were tall, big men, quite giants in fact.

After the forty days' searching, the twelve spies came back to Moses and Aaron and all the people. They showed them the fruits, and the people were pleased at the sight of them, for they had nothing of this sort in the wilderness.

Then they went on to say: "The land you sent us to, is a very rich land, with plenty of milk and honey, but the people in it are too strong for us; they are giants. We felt that they must have thought of us as little grasshoppers beside them."

Now, there were two good men among the spies.

Their names were Caleb and Joshua, and they were very angry when they heard their companions give this bad account of Canaan.

"Do not fear!" they said; "let us go up at once, and take the land, for we are strong enough to conquer it."

But the other ten said, "We are not able to go up against the people, for they are stronger than we."

Their wicked words frightened the people, and all the night through they cried, and were very angry with Moses and Aaron for bringing them up from Egypt. They forgot for the time that these two good men were God's servants, and had done all by His command.

"Oh, why did we not die in Egypt, or even in this wilderness? Now we and our wives and our children



THE RETURN OF THE SPIES.

will be killed by the people of Canaan. Let us go back to Egypt."

This was how they went on all night, instead of praying to God to give them strength to fight against their enemies. At last they said, "Let us choose a captain and return to Egypt," for they knew it would be of no use to ask Moses to lead them back there.

When Moses and Aaron heard these words, they were, indeed, shocked, and they fell on their faces to the ground and prayed to God.

Then Caleb and Joshua, the two brave, honest spies, who *would* tell the truth, although the other ten were against them, got up and tried to make the people listen to them. "Oh, indeed, the land that we have seen is an exceedingly good land. Do not rebel against the Lord, for if you trust in Him, He will bring us into this land, and it will be our very own. You need not fear the people of Canaan, for the Lord is with us." These were their words.

They did not tell the people there were *not* giants in the land, but they tried to make them see that they need not be afraid of anything if they only trusted in God, their helper.

But Caleb's and Joshua's example was not followed; the people would not listen to their good advice, but actually wanted to stone them, when the glory of the Lord appeared over the Tabernacle, and He began speaking to Moses:

"How long will this people provoke Me? How long will it be before they believe Me after all the signs that I have showed them? They shall all die."

But Moses, who was always patient and loving, prayed to God for the sinful people.

“Oh, pardon them, I pray Thee, as Thou hast forgiven them from Egypt even until now.”

God listened to Moses' prayer, and said, “I have pardoned, according to thy word. I will not destroy them all now, but they shall not come into Canaan. For forty years they shall wander in the wilderness, and die in it. Only their children will I bring into the land. But my servants Caleb and Joshua, who have been faithful, they shall come into Canaan.”

Moses told God's words again to the people, and the people mourned greatly. The ten false spies who had led them into this sin died, only Caleb and Joshua were left of the twelve who had been sent to search the land.

CHAPTER XXXVII.

KORAH.

Numbers xvi.

The children of Israel soon forgot the sad things that had happened, and instead of letting them be lessons to them, again they began to rebel against Moses and Aaron. It was not only the common people who did this, but they were led on by a number of the princes. The three worst were named Korah, Dathan, and Abiram.

They should have set an example to the rest, for Korah, was of the tribe of Levi, which, was the one God had chosen to make priests from. Instead of this they had led the people on to sin; they had got a great crowd of them together, and came to the tent where Moses and Aaron were; then they began shouting, “Why do you think yourselves so much better than the rest of us? You take too much upon yourselves.”

When Moses heard this, he fell on his face, but he was soon able to answer Korah, for God gave him courage, so he said:—

“Come to-morrow, Korah, with all your company; bring censers, put fire in them, and God will soon show which of us He is best pleased with. I say it is you who take too much upon yourselves.”

The next day, the three wicked princes, Korah, Dathan, and Abiram, and all the people who believed *them*, rather than Moses and Aaron, came before the Tabernacle. Then the glory of the Lord appeared shining upon it, and Moses called to the people, “Leave these wicked men, unless you wish to be punished with them, for God will now surely visit them.”

He had scarcely finished speaking, when suddenly the ground under their feet opened, and Korah and all who had kept with him were swallowed up in it, then it closed again, and nothing more was seen of them. Those who had attended to Moses’ warning, and had left Korah, Dathan, and Abiram, were saved from this awful death.

But there were two hundred and fifty princes who had come up with censers in their hands, and their hearts full of pride and rebellion against Moses and Aaron. “A fire came out from the Lord and burned these two hundred and fifty as they offered the incense.”

CHAPTER XXXVIII.

AARON’S ROD.

Numbers xvii., xx.

Now God wished to show the people how very wicked they had been, so He told Moses He would work a mir-

acle, that they might see that Aaron had not made himself priest, but that God had chosen him for that holy office.

Moses was to take twelve rods, one for each of the twelve tribes. One name was to be written on each of the rods. Aaron's name was to be on the rod set aside for the tribe of Levi.

Moses did all this, and then he laid them up in the Ark of the Tabernacle. God said, "Now the children of Israel shall see whom I have chosen as my priest."

The next day, Moses went to the Tabernacle, and when he opened the Ark, a wonderful sight was there. Aaron's rod was covered with beautiful green leaves, and almond flowers were budding all over that which the day before had only been a dry dead stick. The other eleven rods looked just the same as when Moses placed them in the Ark. The people could now indeed see that God chose Aaron and his family to be His priests from among all the others.

The people looked in wonder, and each man took back his own rod, except Aaron. His rod, God said, was to be left in the Ark as a sign to the people, that they might never forget how wicked they had been, and what God had been obliged to do to them.

A little while after this, when the children of Israel came to a place called Kadesh, a fresh trouble happened to Moses and Aaron. Miriam, their sister, died.

At Kadesh, something else happened. There was no water for the people to drink. As usual, in their impatient, sinful way, they came grumbling to Moses for bringing them into the thirsty desert. Then God appeared in a cloud of glory, and told Moses to take his

rod, and go with Aaron, his brother, to a rock close by, and call all the people there together.

"Then speak to the rock, and it shall bring forth water for them, so shalt thou give the congregation and their beasts, drink.

Then Moses took the rod as God commanded him, but instead of *speaking* to the rock, as God had told him, he struck twice. The water poured out in quantities, and all the people drank, and their beasts too. But God was very angry with Moses and Aaron for not obeying His words. Perhaps they thought that speaking only could not bring water, that they must strike the rock, like they had done at Horeb.

So God spoke to Moses and Aaron:

"Because you did not believe me, you shall not bring this congregation into the land which I have given them."

After all their sorrows and work in the desert, they were not to see the good land. But not a murmur was heard; they knew God's word must be right, so they took their punishment meekly.

Aaron died soon after this. God told him to go up into Mount Hor, and there, in sight of all the people, his beautiful priest's clothes were taken off him, and put on his eldest son, Eleazer, who was then made the new high priest in Aaron's place.

CHAPTER XXXIX.

BALAAM AND BALAK.

Numbers xxii., xxiii., xxiv.

Now, as the children of Israel got nearer to the land of Canaan, the people who were living there, thought

they would not let these Israelites come and take their country from them. So several different kings got their soldiers together, and went out to fight against them. But it was of no use. God fought for the Israelites, so they always gained the battles.

There was a wicked king who lived at this time, whose name was Balak. He was very frightened when he saw all his friends, the other kings, getting beaten each time that the children of Israel fought them. So this is what he did:

There was living at that time, a famous man named Balaam. Like the king, he, too, was an idolater; he did not pray to God, but he was very wise, and people used to come a long way to ask him what he thought was going to happen. They called him a prophet. So the king sent some of his princes and great men to this prophet Balaam, with presents and this message:—

“There is a strange people come up out of Egypt; there are such numbers of them that I am quite afraid to fight them. Pray, come and curse them, then I shall be able to drive them out of the land. For I know, that whoever you bless will be blessed, and those that you curse will be cursed.”

Well, the king's messengers left bringing the message and presents to Balaam. Balaam could not give them any answer at first; he said, “You must stay here to-night for God will speak to me and tell me what to say.”

Balaam went to sleep, and in the night, he heard God's voice, saying, “What men are these in your house?”

“Balak, the king, has sent them to ask me to come

and curse these Israelites, who have come up from Egypt."

Then God said, "You are not to go with them. You cannot curse them, for they are blessed." So the next morning, when Balaam got up, he told the princes, "Go back to your land, for the Lord refuses to let me go with you."

They went back with this message to the king, and it only made him the more anxious to see Balaam. He did not like being refused, so he sent some more princes, with richer presents to tempt Balaam to come. When they arrived at the prophet's house, they bowed before him, and said, "Balak begs you to come, let nothing hinder you; he will make you rich and great, and do whatever you like, if you will only go and curse this people for him."

Balaam felt, since God had spoken to him, that he dared not disobey and he said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord. I cannot do more, nor less, than He tells me. But stop here to-night, and I will see what God will say to me again."

Now, God was angry with Balaam for this. Balaam knew that God never changes, so the Lord determined to teach him a lesson. In the middle of the night, Balaam heard these words—"You may go back with the men, but you shall only be able to say just what words I tell you." So in the morning Balaam took his ass, and rode away on it with the princes; who had come to fetch him.

Then God sent an angel, to stand in the way, and stop Balaam, but Balaam did not see the angel. The ass did, and stopped. Then Balaam struck her, but still

she would not move on, but fell down under Balaam, who struck her again. Balaam now looked up, and saw the angel of the Lord standing in the way, with a drawn sword in his hand. Balaam was so frightened, that he fell on his face, and bowed. The angel was very angry with him, and Balaam said, "I have sinned; if it displease thee, I will turn back again." But the angel said, "No! go on with these men, but you shall only say those words that I tell you."

So Balaam went on, and as he got near to the king's city, Balak the king came out to meet him. The king begged him to curse the people of Israel, but Balaam told him at once, "I have no power to say anything, only the word that the Lord putteth in my mouth, that shall I speak."

Then the king had seven altars built, and oxen and rams were brought for the prophet, to sacrifice on them, and the king said, "Come, curse me Jacob, and defy me Israel!" But the prophet answered.

"How shall I curse those whom God hath not cursed, or how shall I defy those whom God hath not defied?"

And then God put the most beautiful words into his mouth, and instead of cursing the children of Israel, he blessed them, not once, but three times, although Balak tried very hard to bribe him, with all the riches he had to give. But it was all of no use. As Balaam himself had said, he could not go against the word of the Lord, no, not even if the king gave him his house full of silver and gold. When the king found this was so, he was very angry indeed with the prophet, and sent him back to his own country.

CHAPTER XL.

MOSES' DEATH.

Deut. i., ii., iii., xvi., xxix., xxxi., xxxiv.

And now, the forty years that the children of Israel were to wander in the wilderness, were nearly passed away, and Moses knew that he would die, for God had said he should not go into the Promised Land, because he had disobeyed Him by striking the rock, instead of speaking to it.

While the children of Israel were in the wilderness, Moses had made a book for them, with an account of all the wonderful things that had happened since God had made the world. He had written in it, how God made this beautiful world from nothing, what Adam and Eve had done in the garden of Eden. He had written the stories of Cain and Abel, Noah and the Flood, and all about those three great good men, Abraham, Isaac, and Jacob. Then came that sweet story of Joseph and his brothers, and afterwards Moses' very own, and all that God had done in Egypt—the ten plagues, the crossing of the Red Sea, and the Ten Commandments. Even his own and Aaron's sins were all told in the books he wrote. That is why the first five books of the Bible are called the "Books of Moses." He wrote them. God gave him the knowledge, or else, of course he would not have known how to write.

Well now, as Moses felt that he was soon to die, he called the people together, and repeated to them all the words of the law, and again he begged them to keep the commands of God, as that was the only way to be hap-



JOSHUA NAMED BY MOSES AS HIS SUCCESSOR.

py. He told them, that God wished Joshua to be their leader, when he died. Joshua was one of the men who brought a true account of the land, when all the other ten brought a false one. He was to be their leader, and they were to obey him in all things.

Then Moses said to Joshua, "Be courageous, fear nothing; for God will be with you, and will bring you to the land of Canaan, and will drive out all the strange people who are there now."

Moses' last words were a most beautiful song of praise to God, reminding the people of all the great acts of God for them, and repeating to them, that if they served God truly, He would always be their God, and they would always be His own chosen people. At the same time he told them how God must punish them, if they did not keep His laws. He finished like Jacob did, by blessing each of the twelve tribes.

After this, God told Moses to go up to the top of Mount Nebo, and from there, He would show him the land of Canaan. So he went up to the mountain, and looked down on the beautiful land of Canaan "flowing with milk and honey;" then God took him to Himself. There, alone with God, he died. God Himself, buried him. No one saw him die, and no one knew the place of his burial. Moses was a hundred and twenty years old, and he had not lost any of his strength, like other old men, nor were his eyes even dim. He was the greatest prophet, that has ever been. "There has never been in Israel a prophet like Moses, who saw God's Glory."

The end.

Examination Questions.

CHAPTER I.—Who created the world? What did God create on the first day? What on the second? On the third? On the fourth, fifth and sixth days? After whose likeness was man created? Why did God bless the seventh day?

CHAPTER II.—Where did God place man? Of what tree was Adam forbidden to eat? (Did they obey the command of God? What was their punishment?

CHAPTER III.—Who were Cain and Abel? What was the occupation of each of them? Why did Cain kill his brother Abel? How did Cain answer God when asked where Abel was? How was his sin punished?

CHAPTER IV.—Why did God bring a flood upon the earth? Whom did He allow to live? What did **Noah** take into the ark with him? Who were Noah's three sons? How did Noah know when the ground was dry? What did Noah do when he got out of the ark? What promise did God make to Noah?

CHAPTER V.—Why did the people build the Tower of Babel? How were the people prevented from building the Tower?

CHAPTER VI.—How did Abraham differ from the rest of the people? Who was Lot? What was the name of Abraham's wife? Whom did Abraham take with him on his journey? Whither did Abraham go? Why did Abraham and Lot separate themselves? What was God's promise to Abraham? Was the Promise fulfilled?

CHAPTER VII.—Who was Abraham's first son, and of whom was he born? Explain the meaning of the name **Ishmael**.

CHAPTER VIII.—How did Abraham receive the strangers? What did Abraham's visitors promise him?

CHAPTER IX.—Why were Hagar and Ishmael cast out? What was foretold to Hagar respecting Ishmael?

CHAPTER X.—What trial did God make of Abraham's faith and obedience? In what place was Abraham commanded to sacrifice his son? What prevented the sacrifice? Where did Abraham bury Sarah?

CHAPTER XI.—What did Abraham say to his servant Eliezer? What did Eliezer pray for? Who was **Rebekah**? By whom was Eliezer invited to Bethuel's house? Whom did Isaac marry? Where was Abraham buried?

CHAPTER XII.—What children were born to Isaac and Rebekah? Who was Isaac's first born? How did Esau value his birth-right? How and why did Rebekah obtain Isaac's blessing for Jacob? What resulted from Esau being deceived? Whither was Jacob sent? What was his relationship to Laban?

CHAPTER XIII.—What was Jacob's dream at Bethel? What is the meaning of Bethel? What was Jacob's vow when he awoke? What wages did Jacob ask of Laban? How many daughters of Laban did he marry, and what were their names? How came Jacob to leave Laban?

CHAPTER XIV.—What were the fears entertained by Jacob at this time? How did Jacob become reconciled to Esau? What were the names of Rachel's children? How many sons had Jacob? And how many daughters? Where did Rachel die? By whom was Isaac buried?

CHAPTER XV.—Why was **Joseph** hated by his brothers? Which of his brothers interceded for his life? To whom was Joseph sold? What was told Jacob concerning Joseph?

CHAPTER XVI.—What became of Joseph? How came Joseph to be put into prison?

CHAPTER XVII.—What was the dream of Pharaoh's butler, and Joseph's interpretation? What was the baker's dream, and how was it interpreted? Was Joseph remembered by the butler?

CHAPTER XVIII.—What were Pharaoh's dreams? How, and by whom were these dreams interpreted? What was then done with Joseph? What were the names of Joseph's sons?

CHAPTER XIX.—How many of Joseph's brothers came to buy corn? Why was not Benjamin sent? How did Joseph act towards his brothers on their first journey? Which of the brothers remained imprisoned? What did Joseph do with the money which his brothers paid?

CHAPTER XX.—What did Jacob say to his sons when they went on their second journey? When Joseph saw Benjamin with his brothers, how did he treat them?

CHAPTER XXI.—What did Joseph tell his steward to put into his brother's sack? In whose sack was the cup found? What did the brothers do upon seeing it? What did Judah say to Joseph? Why did he wish to stay as a bondman, instead of Benjamin?

CHAPTER XXII.—What did Joseph then do? Where did he tell his father and brothers to dwell? When Jacob heard that Joseph was alive, what did he resolve to do? Where did Jacob and his sons settle? How old was Jacob when he stood before Pharaoh? Where was Jacob buried? Where was Joseph buried? What oath did he take of his brothers?

CHAPTER XXIII.—How were the Israelites treated after Joseph's death? What excited the fear and jealousy of the Egyptian monarch? What did Pharaoh command concerning the male children? How did Jochebed save her child? Who saved Moses? What does the name Moses mean? What was the name of his sister? Why did Moses flee from Egypt? Of what tribe was Jochebed?

CHAPTER XXIV.—Whither did Moses flee from the wrath of Pharaoh? Whom did Moses marry? What was the name of Moses' father-in-law? Where, and how did God first appear

to Moses? What did God command Moses to do, whilst tending the sheep of Jethro? What assistance did God give to Moses? What relation was Moses to Aaron?

CHAPTER XXV.—How did Pharaoh receive Moses and Aaron? Did the children of Israel believe Moses?

CHAPTER XXVI.—How many plagues did God inflict on the Egyptians?

CHAPTER XXVII.—What feast commemorated the last of the plagues? Describe fully the feast of the Passover. What was the duration of the feast?

CHAPTER XXVIII.—Whither did the Israelites proceed? What did the Israelites carry with them when leaving Egypt? What guided the Israelites by day and night? How were they rescued from Pharaoh at the Red Sea? Who was Miriam?

CHAPTER XXIX.—How were the Israelites fed during their stay in the wilderness?

CHAPTER XXX.—For what is Mount Sinai remarkable? Name the Commandments? How long was Moses on the Mount communing with God?

CHAPTER XXXI.—What were the Israelites doing when Moses came down from Mount Sinai? What did Moses do? How did he punish them?

CHAPTER XXXII.—What was the first festival, or Holy days? Name the second, third, fourth, and fifth. What was the house of God called? Describe the Tabernacle? What was the Holy of Holies? What was kept in the Holy of Holies? Describe the Holy or Sanctuary? What were in the court outside of the Sanctuary? Describe the Altar for burned offerings? What was the Brazen Laver used for?

CHAPTER XXXIII.—What tribe was chosen for the service of God? What were the vestments of the High Priest? Describe the Blue Robe, the Ephod, the Breast-Plate, and the Golden Plate? What was the inscription on the Golden Plate?

CHAPTER XXXIV.—Who were the chief designers or architects of the tabernacle? When was the tabernacle set up?

CHAPTER XXXV.—Describe the sacrifices? Who were Nadab and Abihu? Describe the manner in which the Israelites marched. When were the trumpets to be blown?

CHAPTER XXXVI.—How many persons were sent to spy the land of Canaan? What report did they make? Who were the two faithful spies? How long and for what reasons were the Israelites compelled to wander in the wilderness?

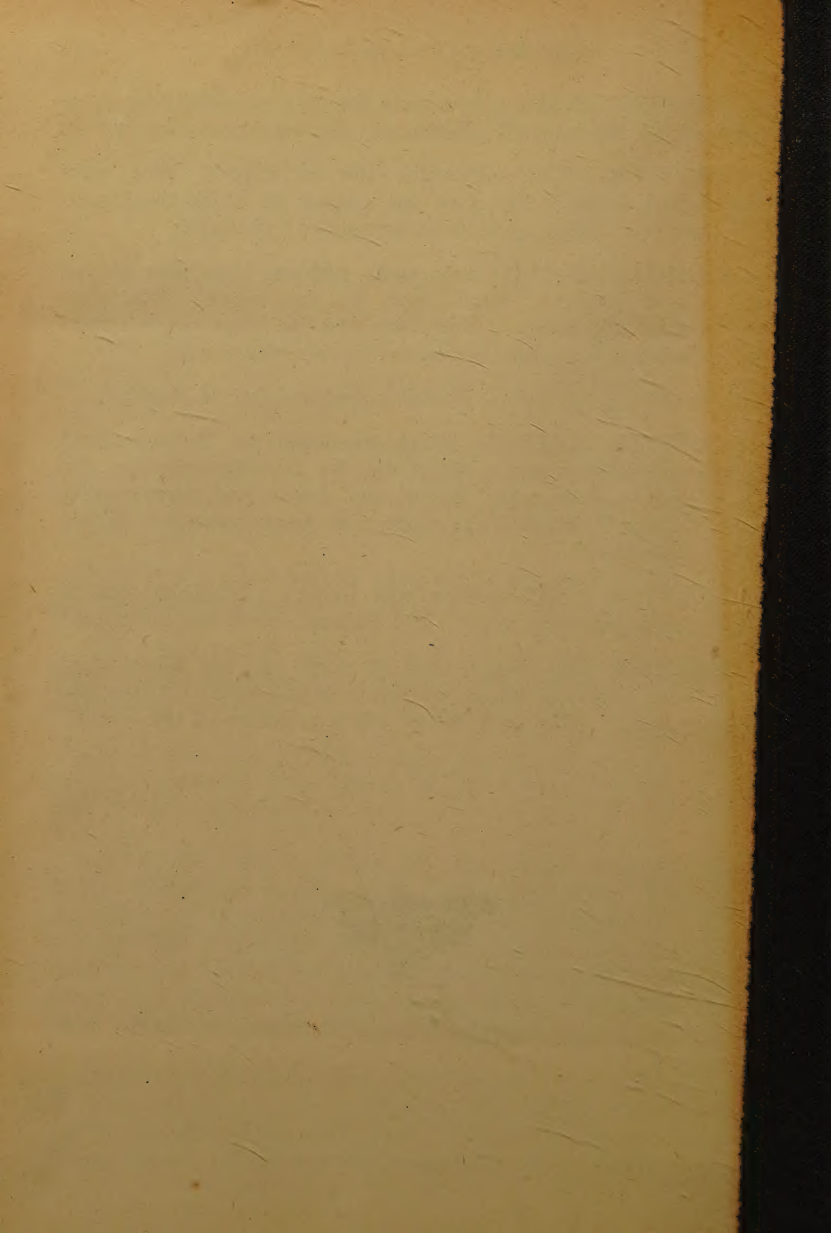
CHAPTER XXXVII.—Describe the rebellion of Korah.

CHAPTER XXXVIII.—What happened to Aaron's rod? Where did Miriam die? What did the Israelites murmur for at Kadesh? Why were Moses and Aaron not permitted to enter Canaan? What is the manner of Aaron's death? Where did it take place?

CHAPTER XXXIX.—Who was Balak? To whom did he send messengers, and why? Did Balaam curse the Israelites?

CHAPTER XL.—Where and at what age did Moses die? From what point did Moses see the promised land? Where was Moses buried? Who took Moses' place as leader of the people?





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